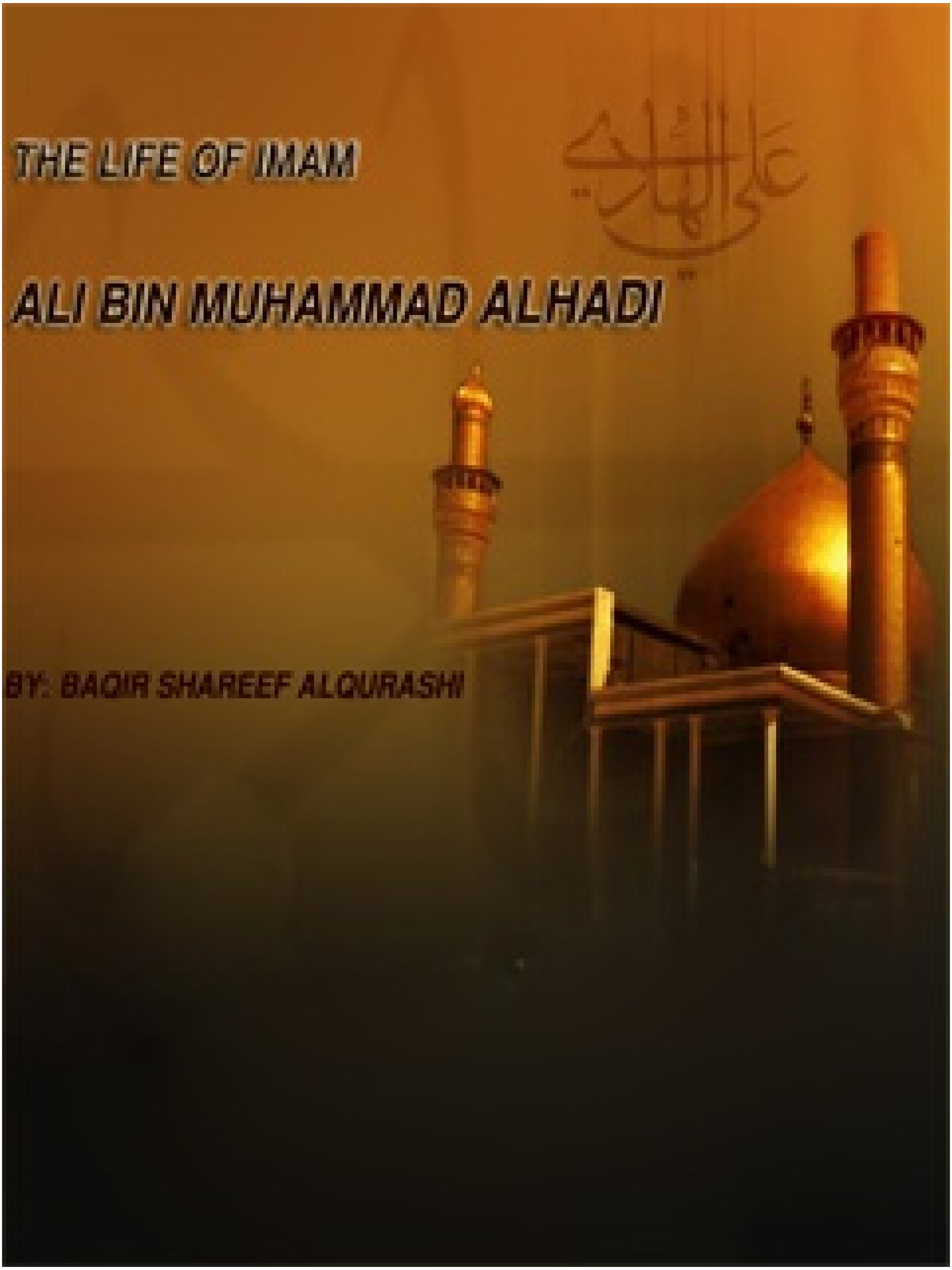

THE LIFE OF IMAM
ALI BIN MUHAMMAD ALHADI
BY: BAQIR SHAREEF ALQURASHI

بسم الله الرحمن الرحیم

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Dedication

,To the pioneer of wisdom and social justice in the earth

,To the thinking mind of humanity

To the guardian of the Messenger of Allah (blessing and peace be upon him), his

,companion and friend Ameerul Mo'mineen, peace be on him

I offer, with all pride and faith, this humble work that I have had the honor of studying the life of his grandson Imam Ali al-Hadi (peace be upon him), the renovator of Islam, hoping .it will be accepted to be a supply to me on the day when I shall meet my Lord

The Author

Introduction

We are before an imam of the Ahlul Bayt (peace be upon them) who filled the world with their virtues and sciences, devoted their lives to Allah, and were loyal to the truth in the full sense of loyalty. He is the tenth imam; Ali al-Hadi (a.s.) whose name is like his grandfather's; Ameerul Mo'mineen (a.s.), the pioneer of wisdom and social justice in the earth. Imam al-Hadi (a.s.) was like his grandfather in asceticism and in giving his back to the material pleasures. It was never mentioned that he had followed any fancy or submitted to any desire that was away from the truth. He had preferred the obedience of Allah to everything else. He was so fond of his Lord that he spent his nights worshipping, .supplicating, and invoking Allah the Almighty

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His faith in Allah reacted inside his deep and essence until it was one of his most prominent qualities and constituents. Many exalted supplications, wise invocations, and wonderful maxims in monotheism were related from him showing that he was one of the first leaders who raised the torch of guidance and faith in the earth.

Allah had endowed the imams of the Ahlul Bayt (a.s.) with knowledge, wisdom, and virtues that He had never endowed anyone else of His people with at all. The great knowledge and sciences that were transmitted from them were a source of pride. The young and old of the infallible imams (a.s.) have been distinguished with this phenomenon. Imam al-Jawad (a.s.) assumed the religious leadership and the general authority of the nation since his early years. He was just seven years and some months of old. He was asked about the most complicated philosophical, theological, and jurisprudential questions and he answered them all as if he was an expert scholar though he was a child yet. Of course, there is no justification for that except that which the Twelver Shia believe that Allah has endowed the infallible imams (a.s.) with extraordinary powers of knowledge and sciences as He has endowed His Arch-Prophets with.

As Imam al-Jawad (a.s.) was the wonder of the world with his talents and geniuses, so was his son Imam Ali al-Hadi (a.s.). Imam al-Hadi (a.s.) was yet too young when he was afflicted with the death of his father. The ulama and jurisprudents of the Shia, who were so cautious in the matter of imamate, referred to him and researched as far as they could and with utmost accuracy on the matter of imamate. When they found the definite proofs on his imamate, they believed in him. They did not let themselves be carried away by passions or fancies in that, but they saw that they were responsible for that before Allah because imamate for them is one of the bases "usul" of religion.

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Anyhow, the ulama and jurisprudents of the Shia asked Imam al-Hadi (a.s.), while he was yet too young, about different branches of knowledge and he answered them with answers of an expert that made them believe in his imamate. This made them more faithful and certain of what they believed that an imam must be the most knowledgeable .one of his time with no difference whether young or old

The knowledge, virtue, and delving into the sciences of the Qur'an and the Sunna of Imam al-Hadi (a.s.) astonished the minds and made meetings and sessions in all sides of .the Muslim world busy talking about his unlimited scientific treasure

Great numbers of Muslims believed in the imamate of Imam al-Hadi (a.s.) and found it obligatory on them to follow and obey him. Great monies of legal dues that must be given to the imam were carried to him besides presents and donations Muslims offered to him. Investigators and policemen reported that in detail to al-Mutawakkil, the Abbasid caliph, who was the bitterest enemy of the Alawids and their followers the Shia. The caliph became so angry and was filled with grudge. He ordered Imam al-Hadi (a.s.) to be carried to "Surra Men Ra'a".[١] He imposed house-arrest on him there to watch all his activities, know his followers, and prevent monies from coming to him. He prevented scholars and narrators from associating with him. Imam al-Hadi (a.s.) suffered too much during the reign of al-Mutawakkil who ordered his men from time to time to search the house of Imam al-Hadi (a.s.) and carry the imam (a.s.) however he was. Once, Imam al-Hadi (a.s.) was brought to the meeting of al-Mutawakkil while glasses of wine were here and there, songsters and songstresses sang with their musical instruments and al-Mutawakkil, the caliph, was drunken and surrounded by groups of singers and dalliers. Imam al-Hadi (a.s.) neither respected him nor feared his authority but began advising and reminding him of the afterlife and criticizing the state of dalliance, amusement, and pleasure he was in. We .shall detail that later on inshallah

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Imam al-Hadi (a.s.) was the only representative of the front of opposition to the Abbasid rule, and one of the prominent leaders of the nation who struggled against tyranny and oppression. He took a brave, strict situation against the kings of his age. He did not associate with anyone of them and he preferred to be away from them. Therefore, they .had grudge and enmity against him and faced him with severity and violence

If Imam al-Hadi (a.s.) had humored or flattered the kings of his age, they would not have imposed house-arrest on him in Surra Men Ra'a, or the economical blockade that had led him to critical insolvency, or prevented him from meeting his followers. Imam al-Hadi (a.s.) preferred the consent of Allah and the advantage of the nation to anything else; therefore he turned away from those kings who imposed their authorities by force and oppression. We shall give in this book a clear picture on their policies and lives quoted .from the most reliable sourcebooks of history

Not only Imam al-Hadi (a.s.) was afflicted with the Abbasid kings of his time, but all Muslims were afflicted with them. The Abbasids played with the principles of religion and no shadow of Islam remained as it was during their reigns. They exploited the economy of the nation to satisfy their pleasures. They spent the wealth of Muslims wastefully on singers and dalliers. Their red nights in Baghdad and Samarra' were full of all that which Allah had prohibited. They absolutely turned their backs to the Islamic principles and .indulged in pleasures and lusts

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The study of an age is one of the systematic researches in studying the life of one who lives in that age, because it uncovers the important sides of the intellectual, social, and political life of that age. In the light of this fact, we have to study the age of Imam al-Hadi (a.s.) and cover all its sides because it had influence on the life of Imam al-Hadi (a.s.).

The age of Imam al-Hadi (a.s.) was rife with terrible events, the most prominent one of which was the dominance of the Turks over all the affairs of the state and their possessing of the general economy to a degree that the Abbasid kings had no influence and were away from all the interior and foreign affairs of the state. When the Turks were pleased with the Abbasid caliph, they kept him in his position and when they were not, they deposed or killed him. Due to that, the nation faced dangerous crises because the Turks were not well-qualified to rule and to run the political affairs of the state for they were nomads with no civilization or administration.

The book mentions the companions of Imam al-Hadi (a.s.), his disciples, and the narrators of his traditions. I think I am the only one who has studied the lives of the infallible imams (a.s.) in this way, because the modern studies have paid no attention to this side or ignored it at all. As I think, studying this side completes the study of the life of the imam because it shows the aspects of his intellectual and cultural life and the extent of his relation with people and people's relations with him. At the same time, there is important information about the imam that has not been mentioned in the books of biographies that have studied his life but mentioned within the biographies of his companions.

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This book is not the first that has been written on the life of Imam al-Hadi (a.s.). Allama Sheikh Thabeehullah has written in detailed about him. He has assigned the third volume of his encyclopedia "Ma'athir al-Kubara" on Imam al-Hadi (a.s.) when talking about the city of Samarra'. Also Professor Abdurrazak Shakir al-Badri ash-Shafi'iy has written a book called "The life of the tenth Imam Ali al-Hadi". I think that what has been written on this great imam, including this book, does not cover all his virtues, works, and concerns but it sheds lights upon the aspects of his great personality that was the continuity of the .lives of his fathers who had all virtues and nobilities of the world

I find it my duty, at the end of this introduction, to acknowledge the favor and record my great appreciation to His Eminence, my brother, grand Allama Sheikh Hadi Sharif al-Qurashi (may Allah bless him) for his sincere help in writing this book. He reviewed many sources including some encyclopedias such as "Wassa'il ash-Shia" and others and offered me much information on the life of Imam Abul Hasan al-Hadi az-Zakiy (a.s.). I pray Allah .to reward him with the best as sincere prayer from a brother for his brother

Holy Najaf

Baqir Sharif al-Qurashi

.Samarra', the capital of the Abbasid State at that time [١]

His birth and upbringing

His birth and upbringing

Imam al-Hadi (a.s.) was a pure branch from the tree of prophethood and a shiny bough from the tree of imamate. By him and his fathers Allah has consolidated Islam and exalted monotheism. Before talking about the aspects of his great personality, we talk .about his pure origin, birth, and upbringing

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The origin and the birth

His father

The father of Imam al-Hadi (a.s.) was Imam Muhammad al-Jawad bin[۱] Ali bin Musa bin Ja'far bin Muhammad bin Ali bin al-Husayn bin Ali bin Abu Talib (peace be upon them). It is the most exalted lineage in Islam. Humankind, throughout all its ages, has never had a lineage more honorable and more exalted than this lineage that has lit the world with the essence of Islam and faith. From this great, honorable family Imam al-Hadi (a.s.) came to the existence. His father, Imam al-Jawad (a.s.), was the wonder of the world through his talents and geniuses. He, after the death of his father Imam ar-Redha (a.s.), assumed the general religious authority and leadership of the nation while he was seven years

and some months. The Abbasid government seized this opportunity and charged Yahya bin Aktham, who was one of the great ulama at that time, to test Imam al-Jawad (a.s.) and refute him so that the fact that the imam was the most knowledgeable one of his age, which was and is one of the basic elements in the Shiite doctrine, would come to nothing. Yahya asked Imam al-Jawad (a.s.) before a big crowd of scholars, viziers, and officials of the Abbasid government about a jurisprudential question and Imam al-Jawad (a.s.) ramified the question into many branches. Yahya was astonished and he felt a failure and acknowledged the exceptional scientific abilities of Imam al-Jawad (a.s.). The news of this event and of others circulated in the meetings of Baghdad and everywhere.

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His mother

Before we talk about the mother of Imam al-Hadi (a.s.) we would like to say, as we have said many times before, that Islam has adopted the unity of society and struggled against all the means that might lead to disagreement or break that unity. In the light of this fact, the imams of the Ahlul Bayt (a.s.) walked. They did not differentiate between the White and the Black. They got married to bondmaids in order to do away with all kinds of racial segregation. Imam Ali bin al-Husayn Zaynul Aabidin (as-Sajjad) (a.s.) got married to a bondmaid who gave birth to Zayd the eternal martyr, and Imam Muhammad al-Jawad (a.s.) got married to a bondmaid who gave birth to Imam Ali al-Hadi (a.s.).

Imam al-Jawad (a.s.) bought this bondmaid and he himself educated her. She lived in the house of imamate with the Alawid women, the daughters of the messenger of Allah (a.s.), who were the example of honor, chastity, and purity. She was affected by their conducts and devoted herself to worship Allah. She spent her nights worshipping and reciting the Book of Allah.[۲]

It sufficed her that she had given birth to a master from the masters of Muslims and an imam from the Ahlul Bayt (a.s.) whom Allah has made safety and deliverance for people.

Historians disagreed on her name. Here are some of the names as mentioned by historians:

۱. Sumana al-Maghribiyya[۳] and known as Lady Ummul Fadhl[۴]

۲. Mariya al-Qubtiyya[۵]

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[Yadash[۶ .۳

[Haweet[۷ .۴

.There are other sayings but the detailing in this point is not so important to the subject

Great newborn baby

Ali al-Hadi (a.s.) was born in Siriya[۸] in Yathrib (Medina)[۹] and by this birth the world was delighted. No one had ever been born in that age more pious, more devoted, or more .knowledgeable than him at all. He inherited all qualities of good, honor, and nobility

Ceremonies of the birth

Imam al-Jawad (a.s.) performed the certain rituals for his blessed newborn son. He performed azan in his right ear and eqama in the left, circumcised him on the seventh day after the birth, cut the hair of his head, gave silver, as much as the weight of the hair, to

the poor, and slaughtered a ram as aqiqa[۱۰] as it was usual for the imams of the Ahlul .Bayt (a.s.) with their children when being born

Birth date

Most of historians agreed that Imam al-Hadi (a.s.) was born in ۲۱۲ AH[۱۱] and it was also said that he was born in ۲۱۴ AH[۱۲] but they disagreed on the month and day of birth. Here :are some of their sayings

[He was born on the twenty-seventh of Thul Hijja.[۱۳ .۱

[He was born on the thirteenth of Rajab.[۱۴ .۲

.He was born on Monday, the third of Rajab .۳

Some sources mentioned that he was born in Rajab but without mentioning the day. It .۴ has been mentioned in some du'as (supplications) that, "O Allah, I ask You by the ones ."born in Rajab, Muhammad bin Ali the second and Ali bin Muhammad al-Muntajab

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Some historians did not mention the month and the day of his birth but said he was born [in Medina.[١٥

His name

His father Imam al-Jawad (a.s.) named him Ali like the blessed name of his two great grandfathers Ameerul Mo'minin Imam Ali (a.s.) and Imam Ali bin al-Husayn Zaynul Aabidin (a.s.). He resembled his grandfather Imam Ali (a.s.) in eloquence and rhetoric and his .grandfather Imam Zaynul Aabidin in piety, worshipping, and asceticism

His surname

Giving a surname to a child was a kind of honoring which helped his personality grow well towards perfection. The infallible imams (a.s.) noticed this important fact and therefore, .they surnamed their children in their early childhood. The Arabs were proud of surname

Imam al-Jawad (a.s.) surnamed his son Imam al-Hadi (a.s.) as Abul Hasan which was the same as the surnames of his two grandfathers Imam Musa al-Kadhim (a.s.) and Imam ar-Redha (a.s.). Narrators differentiated between these three imams in this surname by saying Abul Hasan the First (Imam Musa al-Kadhim), Abul Hasan the Second (Imam ar-.(Redha), and Abul Hasan the Third (Imam Ali al-Hadi

His epithets

:His epithets expressed the high qualities he had. His epithets are as follows

.An-Nasih (loyal); he was called so because he was the sincerest advisor to the nation .١

Al-Mutawakkil (reliant on Allah); he disliked this epithet and ordered his companions not .٢ to call him with it. I think he hated this epithet because it was the epithet of the Abbasid caliph Ja'far al-Mutawakkil who had bitter grudge, spite, and enmity towards the Ahlul .(.Bayt (a.s

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At-Taqiy (pious, devout); he was called so because he feared Allah and turned to Him. .٣ Al-Mutawakkil, the tyrant Abbasid caliph, tried his best to attract Imam al-Hadi (a.s.) to .the fields of amusement and debauchery but he failed

.Al-Murtadha (being pleased with by Allah); it was his most famous epithet .۴

Al-Faqeeh (jurisprudent); he was the most aware of his age in jurisprudence and he .۵ .was the authority that jurisprudents and scholars referred to

Al-Aalim (knowledgeable); he was the most knowledgeable one of people at that time .۶ .not only in the Islamic laws, but all branches of knowledge and sciences

(Al-Ameen (trustee on religion and life .٧

...(At-Tayyib (generous, good-hearted, good-natured .٨

Al-Askari (military); he was called so because he resided in Surra Men Ra'a (Samarra') .٩ [which was called al-Askar.[١۶

(Al-Muwadhdhih (explainer of the verdicts of the Holy Book and the Sunna .١٠

Ar-Rasheed (wise, prudent); he was called so because he was the wisest and most .١١ .prudent of his time

Ash-Shaheed (the martyr) because he was martyred at the hands of the enemies of .١٢ .Allah

Al-Wafiy (loyal); he was the most loyal of his people, and loyalty was an element of his .١٣ .personality

(Al-Khalis (pure from every defect and bad .١۴

His lineaments

He was brown[١٧] like his father Imam al-Jawad and grandfather Imam ar-Redha (peace be upon them). Narrators described that he was black-eyed, with thick hands, wide chest, hooked nose, pretty face, and good body odour. He was stout in body like his grandfather Imam Abu Ja'far al-Baqir (a.s.), neither short nor tall, with wide shoulders, big organs[١٨]...

[straight stature.[١٩

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His charm

Imam al-Jawad (a.s.) resorted to Allah the Almighty to protect his son Imam al-Hadi (a.s.) from troubles and adversities of time and from every evil. Every day he charmed him with :this du'a that showed his devotedness to Allah

In the name of Allah, the Beneficent, the Merciful, there is no power save in Allah, the" Exalted, the Great. O Allah, the Lord of angels and Gabriel, prophets and messengers, the Omnipotent over the inhabitants of the heavens and the earth, and the Creator and Possessor of everything, protect me from the harm of our enemies, and whoever wants to do us wrong from the jinn and human beings. O Allah, blind their eyes and hearts and make between us and them screen, guard, and defender. You are our Lord and there is no power and might save in Allah. On Him we have relied and to Him we have turned and .He is the Mighty, the Wise

O our Lord, save us from every evil, and from the evil of every living creature you have control on, and from the evil of everything that calms down on the day and the night, and from every bad, and from the evil of every evildoer. O Lord of the worlds and the Lord of messengers, have blessings on Muhammad and all his progeny and favor Muhammad and his progeny with the best of everything, and there is no power save in Allah, the High, the Great. In the name of Allah, and in Allah I believe, and from Allah I seek protection, and to Allah I resort, and with Allah I seek refuge, and by the glory and might of Allah I seek protection from the devils of the humans and the jinn, and from their footing, knighting, and running, and from their cunning and evil, and from the evil of what they do under night and under day, from far and from near, and from the evil of the present and the absent, and of the witness and the visitor alive or dead...and from the evil of far people and close people, and from the evil of my self in its obsession, and from the evil of the devils, and the sense, touch, and dubiosity, and from the envy of the jinn and the .humans

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And by the name, which the throne of Balqis[٢٠] shook for, I protect my religion and self, and all those under my care from the evil of every figure or imagination, whiteness or blackness, statue or appearance, ally or not ally of whatever dwells in the air, cloud, darkness, light, shadow, hot, cold, seas, plains, badlands, ruins, building, hills, marshes, moors, churches, graveyards (of Christians), deserts and cemeteries, from the emanating who appear in the night and disappear on day, evening and morning, afternoon and sunset, and from the suspicious and accusers, and the talebearers in the night, the devils, the Pharaohs, Satan, and from their soldiers, wives, tribes, and clans, and from their backbiting, slandering, expectoration, maligning, magic, beating, playing, deceit, and from the evil of every wicked of magicians, the jinn, their wind, and all what they generate… and from the evil of every wicked coming or going, accidental or resisting, calm or moving, and the beating of a vein, and headache and fever…and from the evil of every living creature you have power on, You are on Right Path. O Allah, have blessing on …'Muhammad and the progeny of Muhammad and much peace

Imam al-Jawad (a.s.) fed his great newborn son with this du'a so that he would receive live with confidence that the power which ran and managed this universe was but Allah the Almighty, the Creator of everything and the Maker of life and whatsoever else than Him had no power. Imam al-Jawad (a.s.) planted in his son the absolute faith in the powers of Allah, and taught him that resorting must be only to Allah Who saved from all .misfortunes and distresses

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His upbringing

Imam al-Hadi (a.s.) grew up in a family different from all families in its noble conducts, high morals, and lofty virtues. Their young revered the old and the old respected the young. Historians mentioned wonderful pictures from the high conducts of the members of this great family. They said that Imam al-Husayn (a.s.) did never talk before his brother Imam al-Hasan (a.s.) as a kind of reverence. They said that Imam Zaynul Aabidin (a.s.) did not eat with his mother or nursemaid for fear that he might eat something that his mother or nursemaid had looked at to pick and then he might be undutiful to her. These morals were like the morals of the prophets that were and are not found in other than this .great family

Imam al-Hadi (a.s.) grew up under the wing of his father Imam al-Jawad (a.s.) who was the wonderful example of virtues and high morals. Imam al-Jawad (a.s.) shed lights from his soul on his son and planted his virtues into him. He always praised his son and showed .his admiration of his talents and geniuses

Historians said that when Imam al-Jawad (a.s.) wanted to go to Iraq, he seated Imam al-Hadi (a.s.), who was six years then, in his lap and said to him, 'What do you like as present ?'from the masterpieces of Iraq

'.Imam al-Hadi (a.s.) smiled and said, 'A sword like a flame

?'Imam al-Jawad (a.s.) turned to his son Musa and said to him, 'And you! What do you like

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'.Musa said, 'Some mats

Imam al-Jawad (a.s.) did not hide his admiration and he said to his son al-Hadi (a.s.), 'Abul Hasan (al-Hadi) is like me…!' He was delighted because this showed courage and valor .which were from his and his fathers' qualities

His early genius

The intelligence, geniuses, and talents Imam al-Hadi (a.s.) had in his childhood astonished the minds and amazed the intellect. He had a strong memory, excessive intelligence, and sharp wit. Historians have mentioned many examples on his intelligence. They mentioned that al-Mu'tasim, the Abbasid caliph, after he had assassinated Imam Muhammad al-Jawad (a.s.), charged Umar bin al-Faraj to go to Yathrib (Medina) in order to choose a teacher for Imam al-Hadi (a.s.) who was six years and some months then. He asked him to choose a teacher that must be one of the enemies of the Ahlul Bayt (a.s.) so that he would feed him with hatred towards the Ahlul Bayt (a.s.). When Umar arrived in Yathrib, he met the wali there and informed him of his task. The wali and some others directed him to al-Junaydi who had intense grudge towards the Alawids. Umar sent for al-Junaydi who accepted the task. A monthly salary was assigned to al-Junaydi and he was charged to prevent the Shia from visiting or contacting with Imam al-Hadi (a.s.). Al-Junaydi began teaching Imam al-Hadi (a.s.) but he was astonished at the sharp wit and acute intelligence ,of him. One day, Muhammad bin Ja'far met al-Junaydi and asked him

?'What about this boy (Imam al-Hadi) whom you teach'

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Al-Junaydi said to him angrily, 'Do you say "this boy" and not "this sheikh"? I ask you by ?'Allah; do you know anyone in Medina more aware in knowledge and literature than me

'!Muhammad bin Ja'far said, 'No

Al-Junaydi said, 'I mention some matters of literature and think that I have elaborated upon them, but he (Imam al-Hadi) opens sections of literature where I myself learn from ...'him. People think that I teach him, but, by Allah, I learn from him

After some time Muhammad bin Ja'far met al-Junaydi again and asked him, 'What about ?'the boy

Al-Junaydi said to him, 'Let you not say so! By Allah, he is the best of the inhabitants of the earth and the best of the creatures of Allah. Many a time, when he wants to enter his room, I say to him, 'You do not enter the room until you recite a sura.' He says, 'Which sura you want me to recite?' I ask him to recite long suras and he recites them in a way that I have heard no recitation better than his. He recites the suras with a voice nicer than the pipes of Prophet David (a.s.). He has memorized the Qur'an from its beginning until its end and he knows its revelation and interpretation…' Al-Junaydi added, 'This young boy grew up in Medina between black walls. How did he get this wide knowledge? Glory be to '!Allah

Al-Junaydi gave up his enmity towards the Ahlul Bayt (a.s.) and believed in them and in [their imamate.'[۲۱

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Of course, there is no justification to this phenomenon except that which the Shia believe that Allah has endowed the infallible imams of the Ahlul Bayt (a.s.), whether young or old, with knowledge, wisdom, and virtue that He has not endowed anyone of His people with .at all

His gravity and reverence

He inherited gravity and reverence from his fathers. The mien of prophets and brightness of guardians appeared on him, and no one of his enemies or followers met him unless he .revered and respected him highly

Muhammad bin al-Hasan al-Ashtar al-Alawi said, 'One day, I was with my father at the door of al-Mutawkkil (the Abbasid caliph) among a crowd of people. While we were waiting there, Abul Hasan (al-Hadi) came and all the people dismounted revering and honoring him until he entered the palace. Someone denied this reverence towards Imam al-Hadi (a.s.) and said, 'Why do we dismount to this boy? By Allah, he is neither the noblest '.nor the eldest of us. By Allah, we do not dismount to him when he comes out

Abu Hashim al-Ja'fari replied to him, 'By Allah, you shall dismount to him with meanness '.and lowness

When Imam al-Hadi (a.s.) came out, people began crying out with takbir and tahlil[۲۲] and all of them stood up glorifying him. Abu Hashim turned to people and said, 'Did you not ?'claim that you would not dismount to him

[They said, 'By Allah, we could not control ourselves until we dismounted.'[۲۳

Hearts revered and honored him, and this reverence did not come out of authority or rule, but it resulted from his devotedness to Allah, asceticism in the worldly life, and utmost piety. He came out of the meanness of disobedience of Allah to the honor of obedience. From the great reverence of people towards him, was that whenever he came to al-Mutawakkil in his palace, everyone in the palace hastened to serve him. They competed to raise the curtains, open the doors, etc., and they did not ask him to do anything by [himself.[۲۴

The Alawids' reverence towards him

All the Alawids agreed on revering and honoring Imam al-Hadi (a.s.) and acknowledging his leadership and virtue. Among them was the uncle of his father Zayd the son of Imam Musa al-Kadhim (a.s.) who was a respectable old man. One day, Zayd asked Umar bin al-Faraj, who was the doorkeeper of Imam al-Hadi (a.s.), to ask permission for him. He was permitted to come in to have honor of meeting Imam al-Hadi (a.s.). Zayd came in to Imam al-Hadi (a.s.), who was in the front of the meeting. He sat before Imam al-Hadi (a.s.) as a manner of honoring, glorifying, and believing in his imamate. The next day, Zayd came to the meeting of Imam al-Hadi (a.s.) who was not present yet. Zayd sat in the front of the meeting. When Imam al-Hadi (a.s.) came, Zayd jumped and seated Imam al-Hadi (a.s.) in [his place, although Imam al-Hadi (a.s.) was too young then and Zayd was too old.[٢٥

Relation of the People of the Book to him

The reverence towards Imam al-Hadi (a.s.) was not limited to Muslims. People of the Book other than Muslims believed in his high position near Allah. When they faced a misfortune, they carried gifts to Imam al-Hadi (a.s.) and took him as means to relieve their .misfortunes

Hibatollah bin Abu Mansor al-Musily said that Yousuf bin Ya'qob the Christian had had relation with his father. Once, he came to his father as guest and his father asked him why he had come to Baghdad. He said, 'It was sent for me to meet al-Mutawakkil and I did not know what for, but I bought myself with one hundred dinars that I gave to Ali bin Muhammad bin ar-Redha (Imam al-Hadi).' Hibatollah added, 'My father congratulated him, and then he left Baghdad towards Surra Man Ra'a.[٢۶] He stayed there for some days and then came back delightedly. My father asked him about his travel and he .replied, 'I arrived in Surra Man Ra'a, which I had not visited before

I liked to take the one hundred dinars to the son of ar-Redha (Imam al-Hadi) before I would go to meet al-Mutawakkil. I asked about him and it was said to me that al-Mutawakkil had prevented him from going out and that he kept to his house. I feared to visit him and refrained from asking about him. It came to my mind that I would ride on my sumpter and go to the town so that I might know something about him without asking. Walking in the streets and markets, I got to a house that it came to my mind it might be the house of Imam al-Hadi (a.s.). I asked my servant to see whose house it was. The servant asked and it was said to him that it was the house of the son of ar-Redha. My servant knocked the door and a black servant came out towards me and said, 'Are you Yousuf bin Ya'qob?' 'Yes!' I replied. He said, 'Dismount!' I dismounted from my sumpter and he took me into a vestibule. He went in and then came out asking me, 'Where are the one hundred dinars?' I gave them to him and he took them to the imam. After a while, he came and permitted me to come in. I came in. Imam al-Hadi (a.s.) was alone. He looked at me kindly and compassionately and said, 'Is it not yet for you?-he meant (to be guided).'

I said, 'O my master, a sufficient proof has appeared to me!'

Imam al-Hadi (a.s.) said, 'How far! You will not be a Muslim, but your son will and he will be from our Shia. O Yousuf, there are some people claiming that our guardianship does not benefit ones like you. Go to what you have come to! You shall see what you like.'

Yousuf was astonished at the miracle he saw from Imam al-Hadi (a.s.). He went to al-Mutawakkil and got all that he wanted.

Hibatollah said, 'Yousuf died and I met his son who was a good Muslim following the Ahlul Bayt (a.s.). He told me that his father was still Christian when he died, and that he (the son) became a Muslim after the death of his father. He often said, 'I am the good tiding of my master".[٢٧]

The people of the Book believed in Imam al-Hadi (a.s.) and found in his life a continuity to the lives of prophets and saints.

What authors say about him

All those, who wrote the life of Imam al-Hadi (a.s.), saw honor, dignity, knowledge, piety, and charisma in his great personality and showed their admiration and high regard to him. Here are some sayings of historians and scholars about him:

١. Abul Falah al-Hanbali

Abdul Hayy Abul Falah al-Hanbali says, 'Abul Hasan bin Ali al-Jawad bin ar-Redha bin Musa al-Kadhim bin Ja'far as-Sadiq al-Alawi al-Husayni, who is known as al-Hadi, was a jurisprudent, worshipping imam. He was one of the imams whom the Shiite exaggerators believe to be infallible like prophets…'[٢٨]

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Al-Yafi'iy .٢

[Al-Yafi'iy says, 'Imam al-Hadi (a.s.) was worshipful, jurisprudent, imam...'[٢٩

'Abul Fida .٣

He says, 'Ali at-Taqiy (pious) is one of the twelve imams of the Shia. He is Ali az-Zakiy bin [Muhammad al-Jawad...'[٣٠

Ibn as-Sabbagh al-Maliki .۴

He says, "Someone of scholars said, 'The virtue of Abul Hasan has established its domes on the galaxy, and stretched its ropes on the stars. No excellence is counted, unless to him is its end and no nobility is mentioned, unless to him are its details and totality, and no high quality is regarded, unless his proofs appear on it. He deserved all that due to the essence of liberal qualities that he alone had, and glory that governed his lofty nature which was purified from any blemish, and so his nature and morals were pleasant, his conducts were fair, and his qualities were virtuous. His gravity, calmness, certainty, chastity, honesty, and wit were like the Prophet's and Ali's. He had a pure soul and high determination that no one of men resembled him in, and he lived a coarse life of [asceticism that no human participated him in or looked forward to it.[٣١

Ibn Shahrashub .۵

He says, 'He (Imam al-Hadi) was the best and most truthful of people. He was the wittiest from near and the most perfect from far. When he kept silent, gravity appeared on him, and when he spoke, splendor appeared on him. He was from the house of prophethood and imamate, and the abode of guardianship and caliphate. A branch from the lofty tree [of prophethood was he, and a fruit from the tree of the mission was he...'[٣٢

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Al-Qutb ar-Rawandi .۶

He says, 'As for Ali bin Muhammad al-Hadi, all qualities of imamate have gathered in him. His virtue, knowledge, and good merits have been perfected. All his morals were extraordinary like the morals of his fathers. He spent the night worshipping towards the Qibla wearing a wool garment and sitting on a mat. If we mention his high qualities, the book shall be prolonged with them.'[٣٣]

Ath-Thahabi .٧

He says, 'Ali bin Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Zaynol Aabidin bin as-Sayyid ash-Sharif al-Alawi al-Husayni was jurisprudent and one of the twelve imams. The Twelver Shia call him al-Manari.'[٣۴]

Ibn Hajar .٨

He says, 'Ali al-Hadi was the heir of his father's knowledge and generosity.'[٣۵]

Ibn Anbasah .٩

He says, 'Ali al-Hadi is surnamed as al-Askari because he lived in Surra Man Ra'a which was called al-Askar. His mother was Umm Walad (bondmaid) who was absolutely virtuous and noble…'[٣۶]

Muhammad bin Talha .١٠

Muhammad bin Talha ash-Shafi'iy says, 'As for the qualities of Ali al-Hadi, ears did never receive more pleasant than them that they surrounded him as precious pearls in their shells. What witnessed for Abul Hasan Ali al-Hadi was that his soul was described with invaluable descriptions, and that it was in the position of prophethood in its honor of ranks and honor of roots…'[٣٧]

Aagha Buzurg at-Tahrani .١١

This great researcher says, 'Imam al-Hadi (a.s.) was the best of his brothers. He inherited the knowledge and generosity of his fathers. The imamate moved and was limited to him from among his brothers because he had all the conditions of imamate. The conditions of

imamate are knowledge, justice, qualifiedness, soundness of senses and organs that does not affect one's determination and action, being Arab from Quraysh, besides being from the Hashemites…'[۳۸]

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Khayruddeen az-Zarkali .١٢

He says, 'Ali al-Hadi bin Muhammad al-Jawad bin Ali ar-Radhiy bin Musa bin Ja'far al-Husayni at-Talibi was the tenth of the twelve imams for the Shia and one of the pious [virtuous…'[٣٩

These are some words said by scholars and ulama showing their admiration towards Imam al-Hadi (a.s.) and some of his high qualities for he was the highest religious .authority in the Islamic world

Footnote

.“Bin means “son of” and bint means “daughter of [١]

.Refer to Uyoon al-Mu'jizat [٢]

.Tathkiratul Khawas, p.٣٩ [٣]

.Bihar al-Anwar, vol.١٣ p.١٢۶, ad-Durr an-Nadheem [۴]

.Bahr al-Ansab, p.٣۵ [۵]

.(Mir'at az-Zaman, vol.٩ p.۵۵٣ (manuscript [۶]

.Tareekh al-A'imma, p.١۶ [٧]

.A village established by Imam Musa al-Kadhim (s) about three miles from Medina [٨]

.Al-Ittihaf bihubil Ashraf, p.۶٧, Jawharatul Kalam fee Madh as-Sadah al-A'lam, p.١۵١ [٩]

.Aqiqa is the name of the sacrifice on the seven day after the birth of a child [١٠]

.Usul al-Kafi, vol.١ p.۴٩٧, al-Irshad, p.٣۶٨, A'yan ash-Shia, vol.۴ p.٢۵٢ [١١]

Al-Ittihaf bihubil Ashraf, p.۶٧, Jawharat al-Kalam, p.١۵١, Mir'at al-Janan, vol.٢ p.١۵٩, [١٢] .Tareekh al-Khamees, vol.٢ p.٣٢١

.A'yan ash-Shia, vol.۴ p.٢۵٢ [١٣]

.Tareekh al-Khamees, vol.٢ p.٣٢١, Mir'at al-Janan, vol.٢ p.١۵٩ [١۴]

[۱۵] Al-Ittihaf Bihubil Ashraf, p.۶۷.

[۱۶] It is mentioned in Umdat at-Talib, p.۱۸۸ and Ilal ash-Sharayi', p.۲۴۱, that the quarter where Imam al-Hadi (s) lived was called Askar and therefore he was called al-Askari.

[۱۷] Noor al-Absar, p.۱۶۴, Bihar al-Anwar, vol.۱۳ p.۱۲۷, Jawharat al-Kalam, p.۱۵۱.

[۱۸] Ma'athir al-Kubara' Fee Tareekh Samarra', vol.۳ p.۲۰.

[۱۹] Jawharat al-Kalam, p.۱۵۱.

[۲۰] She was a sovereign on Yemen.

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.Ma’athir al-Kubara’ fee Tareekh Samarra’, vol.۳ p.۹۵-۹۶ [۲۱]

Takbir is the saying “Allahu Akbar-Allah is great” and tahlil is the saying “la illaha [۲۲] .“illallah-there is no god but Allah

.Bihar al-Anwar, vol. ۱۳, p.۱۳۱, A’yan ash-Shia, vol.۴ p.۲۷۴-۲۷۵ [۲۳]

.Bihar al-Anwar, vol.۱۳ p.۱۲۹ [۲۴]

.Ma’athir al-Kubara’, vol.۳ p.۹۴ [۲۵]

.Samarra’, the capital of al-Mutawakkil the Abbasid caliph [۲۶]

.Bihar al-Anwar, vol.۱۳ p.۱۳۳ [۲۷]

.Shatharat ath-Thahab, vol.۲ p.۱۲۸-۱۲۹ [۲۸]

.Mir’at al-Janan, vol.۲ p.۱۶۰ [۲۹]

.Tareekh Abul Fida’, vol.۲ p.۴۷ [۳۰]

.Al-Fusul al-Muhimmah, p.۲۶۸ [۳۱]

.Al-Manaqib, vol.۴ p.۴۰۱ [۳۲]

.Al-Kharayij [۳۳]

.Tareekh al-Islam, vol.۵ [۳۴]

.As-Sawa’iq al-Muhriqah [۳۵]

.Umdat at-Talib fee Ansab Aal Abi Talib, p.۱۸۸ [۳۶]

.Matalib as-Sa’ool [۳۷]

.(Shajarat as-Sibtayn, (manuscript [۳۸]

.Al-A’lam, vol.۵ p.۱۴۰ [۳۹]

Aspects of his personality

Aspects of his personality

The qualities of Imam al-Hadi (a.s.) were like the qualities of his fathers who were distinguished by them over all people. All elements of honor and dignity met together in him. He got all virtues and excellences. It sufficed him that he was one of the infallible imams of the Ahlul Bayt (a.s.) whom Allah had purified and kept uncleanness away from :them. Here we shall talk in brief about some attributes of his honorable personality

Imamate

Imamate is a kindness from Allah to His people that He does not give except to His loyal slaves whom He has tried by faith, and purified from all kinds of injustice and defects. In our books on the lives of the infallible imams we have discussed "imamate" in details in some of them and in brief in others. In this book we talk in brief about imamate and refer .to some of its sides

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The need to imamate

Imamate is an affair from the affairs of the Islamic life. Without imamate the Islamic life does not go on properly; not only because it runs the religious life, but also it runs the economical, political, and social life, and achieves to the nation independency and .freedom and secures safety, ease, and peace

Perhaps, the most important reason behind the need to imamate is to make spiritual powers dominate and to spread virtue and good between people and resist bad tendencies of selfishness, haughtiness, greed, envy and other kinds of deviation. All good powers in the world are based on the faith in Allah, because this is the only way that protects the world from destruction and disasters of wars. The faith in Allah is the .strongest weapon in the earth that keeps the world safe from misfortunes

The infallible imams cared much for this side. They raised the banner of faith high, and struggled in the way of Allah too hardly. They left luminous works in the way of inviting to Allah. Nahjol Balagha of Ameerul Mo'mineen (Imam Ali) is full of fragrances of true faith. It invites people to ponder on the creation of everything in the world that leads to the inevitable faith. It also invites to good morals and high qualities and warns of evil tendencies that lead to backwardness and deterioration. We also find spiritual nourishment in as-Sahifah as-Sajjadiyya of Imam as-Sajjad (a.s.) which is considered as the Bible of the Ahlul Bayt (a.s.) and it is a fertile source to faith. In all supplications transmitted from the infallible imams (a.s.) we find this spiritual nourishment that purifies .the soul from the dregs of ignorance and pride

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In the books of argumentation you find irrefutable evidences the infallible imams offered on monotheism that confuted the enemies of Islam who denied the Creator. Imam al-Hadi (a.s.) praised the jihad of his fathers in the fields of faith and the invitation to Allah in his Ziyarah called "al-Jami'ah". He said,

"Peace be on the propagandists to Allah, the guides to the contentment of Allah, the residents in the command of Allah, the absorbed in the love of Allah, the loyal in monotheism, the manifesters of the mission of Allah'…

He added, 'You honored His glory, exalted His standing, glorified His generosity, kept His mention, assured His covenant, confirmed His obedience, were sincere to Him secretly and

openly, called unto His way with wisdom and good exhortation, sacrificed your selves to please Him, were patient with what afflicted you for Him, offered prayers, gave zakat, enjoined the good, forbade the wrong, struggled truly in the way of Allah until you announced His mission, declared His obligations, spread His laws, fixed His verdicts, and became by that in the eye of His contentment, submitted to His fate, and believed in His past prophets'…

These wonderful lines expressed the struggle that the infallible imams undertook to raise the word of monotheism and defend the values of Islam and faith. They offered their lives as pure sacrifice to Allah looking forward just to His reward.

Infallibility of the imams

The infallibility of the twelve imams (a.s.) is an important element in the Shiite doctrine. Some people deny this concept claiming that it cannot be realized. In our studies on the lives of the infallible imams (a.s.) we have confuted the deniers of this concept and proved the reality and possibility of infallibility. He, who reads the lives of the infallible imams, does not doubt their infallibility at all. They had never committed any kind of sin or disobedience whether intentionally or unintentionally. No one of them had ever deviated from the right path or sound conducts. All of them were absolutely pious. Al-Mutawakkil, the Abbasid tyrant, tried his best with all the means he had to deceive Imam al-Hadi (a.s.) in order to make him walk in his own deviate way and enter into the fields of amusement

and debauchery, but Imam al-Hadi (a.s.) abstained from all that and at last al-Mutawakkil failed to tempt him. With his great situations, Imam al-Hadi (a.s.) proved his and his pure .fathers' infallibility that the Twelver Shia believe in

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The knowledge of the imams

The knowledge of the infallible imams was like the knowledge of the prophets with no difference between them. As the knowledge of the prophets and messengers of Allah was inspirational that Allah had endowed them with to be the authority on His people, so .(.was the knowledge of the infallible imams (a.s

Imam as-Sadiq (a.s.) talked about the great treasures of knowledge the infallible imams (a.s.) had and how they got that knowledge when saying, 'Our knowledge is ancient, primordial, beating in hearts, and knocking in ears. We have the red jafr, the white jafr, the book of Fatima (peace be upon her), and al-Jami'ah (compilation), in which there are ...'all what people need

He was asked to explain what he had said and he replied, 'The ancient knowledge is the knowledge of what shall happen, and the primordial knowledge is the knowledge of what had happened. The beating in hearts is inspiration and the knocking in ears is the talk of angels that we hear their speech but we do not see their figures. As for the red jafr, it is a container having the weapon of the messenger of Allah (peace be upon him and his progeny) and it shall not appear until Imam al-Mahdi (a.s.) reappears. The white jafr is a container having the Torah of Moses, the Bible of Jesus, the Book of Psalms of David, and the first Books of Allah. The Book of Fatima (peace be upon her) has accounts of all events and names of those who rule in the world until the Day of Resurrection. As for the jami'ah, it is a book of seventy cubits long having the dictation of the messenger of Allah (peace be upon him and his progeny) written down by Ali bin Abu Talib (a.s.). By Allah, it has all that which people need until the Day of Resurrection even the amount of blood money of a [scratch, a whip, half a whip...'[۱

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What proves this fact is the different kinds of knowledge and sciences transmitted from the infallible imams of the Ahlul Bayt (a.s.). As an example, Imam Ali (a.s.) the gate of the Prophet's town of knowledge, had opened many sections of knowledge and sciences which were about thirty-two sciences as al-Aqqad[۲] says. It was he who had informed about the technological progress and scientific development that would appear on the stage of life. He said, 'A time will come where the people in the East can see the people of the West, and the people in the West can see the people in the East.' He also said, 'A time will come where the people in the East can hear the people of the West, and the people in the West can hear the people of the East.' This saying came true by inventing the TV and the Radio. He also said, 'A time will come to people where iron will move.' It came true by inventing trains, cars, and other means of transportation. There are many other examples like these that Imam Ali (a.s.) had informed of.[۳] It was he who had said, 'Ask me about the Book of Allah! By Allah, there is no verse, unless I know whether it has been revealed in the night or day, in a plain or a mountain.'[۴]

From the imams of the Ahlul Bayt (a.s.), who had spouted springs of knowledge and wisdom in the earth, was the miracle of knowledge and intellect in the world Imam as-Sadiq (a.s.). He foretold about the pollution in space and seas and its bad effects on man. He also told about the existence of life on some planets. It was he, who had established the bases of anatomy and peculiarities of man's organs and the wonders in them. All that was mentioned in the book Tawhid al-Mufadhdhal. He was the first founder of physics and chemistry. He established their bases through his disciple Jabir bin Hayyan the pride of the East and the pioneer of the human development in the earth.

Imam al-Hadi (a.s.) was not more than seven years when his father Imam al-Jawad (a.s.) died. Still in his early years yet, Imam al-Hadi (a.s.) had knowledge that astonished others' minds. Great scholars tried him by most difficult and complicated questions in jurisprudence, philosophy, and theology but he answered them all as if he was an expert jurisprudent. Therefore, ulama and scholars believed in his imamate, and thus it was a clear evidence that Allah had endowed the infallible imams of the Ahlul Bayt (a.s.) with .knowledge, wisdom, and virtue that He had never endowed other than them with at all

Announcing his imamate

The Shia paid much attention to the matter of imamate because it was one of the bases of Islam. They often asked the present imam about the imam after him so that they would refer to him in their religious and worldly affairs, obey and follow him. Many reliable Muslims narrated the assigning of Ali al-Hadi (a.s.) as the imam by his father Imam :Muhammad al-Jawad (a.s.). Here are some of them

Isma'il bin Mihran .۱

When Imam al-Jawad (a.s.) went to Baghdad in his first travel, Isma'il bin Mihran visited him and said to him, 'May I die for you! I fear for you in this travel (from the Abbasids). ?'Who is the imam after you

'.Imam al-Jawad (a.s.) smiled at him and said, 'It is not as you thought. It is not in this year

When al-Mu'tasim (the Abbasid caliph) sent for Imam al-Jawad (a.s.), Isma'il went to the imam to know the imam after him. He said to Imam al-Jawad (a.s.), 'You are going. To ?'whom will the matter (imamate) be after you

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Imam al-Jawad (a.s.) cried and was anxious in his travel and thought that he would not go back again to Yathrib. Therefore, he appointed his son Ali al-Hadi as the imam after him. [He said, 'Now, it is to fear for me. The matter (imamate) after me is to my son Ali…'[۵

What Imam al-Jawad (a.s.) predicted came true. Al-Mu'tasim, the Abbasid caliph, .assassinated him while he was in the bloom of his youth yet

Al-Khayrani .۲

He was one of the narrators who narrated the appointment of Imam al-Hadi (a.s.) as the .imam after his father. We shall mention that in a coming chapter

As-Saqr bin Abu Dalf .۳

As-Saqr narrated, 'I heard Abu Ja'far Muhammad bin Ali ar-Redha (Imam al-Jawad) saying, 'The imam after me is my son Ali. His Command is my command, his saying is my [saying, and his obedience is my obedience. Imamate after him is to his son al-Hasan…'[۶

Some of the Shia .۴

When Imam al-Jawad (a.s.) traveled to Baghdad, he said to some of his followers, 'I am going[۷] and the matter (imamate) will be to my son Ali. He will have rights on you after me [as I had on you after my father.'[۸

Ahmad bin Abu Khalid .۵

Ahmad narrated that Abu Ja'far (Imam al-Jawad) had recommended to his son Ali al-Hadi [(a.s.) to be the imam after him. We shall mention the terms of this will later on.[۹

These are some of the narrators who narrated that Imam al-Jawad (a.s.) had appointed his son Ali al-Hadi (a.s.) as the imam after him. The texts on this matter were successive. The Shia believe that the appointing of imams was not out of passions or tendencies, but it was according to the command of Allah Who chose and appointed them through the Prophet (a.s.) who carried out what he was ordered by his Lord. The Prophet (a.s.) announced that the caliphs (successors) after him would be twelve ones, whom Imam al-[Hadi (a.s.) was one of. The texts on this matter are successive and true.[۱۰

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His generosity

From the prominent qualities of Imam al-Hadi (a.s.) generosity was. He was the most liberal and generous one in his time. He was like his fathers who gave food out of love for Him to the poor, the orphan, and the captive. They gave food to others until no food remained for their families and themselves, and gave cloths to others until no cloths remained for them. Imam as-Sadiq (a.s.) gave food and cloths to people until nothing remained for his family.[۱۱]

Historians mentioned many examples on the generosity and charity of Imam al-Hadi (a.s.) to the poor and needy. We mention some of them here:

۱. Once, Abu Amr Uthman bin Sa'eed, Ahmad bin Isaaq al-Ash'ari, and Ali bin Ja'far al-Hamadani went to Imam al-Hadi (a.s.). Ahmad bin Isaaq complained of a debt on him. Imam al-Hadi (a.s.) turned to his agent Amr and said to him, 'Give him thirty thousand dinars and to Ali bin Ja'far thirty thousand dinars.' He also gave his agent like that. Ibn Shahrashub commented on this noble trait by saying, 'This is a miracle that no one can do except kings. We have not heard of such a gift.'[۱۲] Doing this, Imam al-Hadi (a.s.) secured comfortable livings to these notable persons and saved them from the distress of neediness.

۲. Isaaq al-Jallab said, 'On the Day of Tarwiya[۱۳] I bought many heads of sheep to Abul Hasan al-Hadi (peace be upon him) and he distributed them among his relatives.'[۱۴]

۳. Historians mentioned that one day Imam al-Hadi (a.s.) went from Samarra' to a village he possessed. A nomad man came to him but did not find him in his house. His family told the nomad that Imam al-Hadi (a.s.) had gone to his garden. The nomad went and found Imam al-Hadi (a.s.) there. He said to him with faint tone, 'O son of the messenger of Allah, I am from the nomads of Kufa who believe in the guardianship of your grandfather Ali bin Abu Talib. There is a heavy debt on me and I have no one to go to except you'...

Imam al-Hadi (a.s.) had pity on him but he himself was in lack of money and did not have what to help this nomad with. He wrote in a piece of paper with his handwriting that he was in debt to the nomad and he mentioned a certain amount. He said to the nomad, 'Keep this paper with you. When I go to Surra Man Ra'a (Samarra') and when some people come to my meeting, you come and ask me to pay back your debt. You are to insist on me and mention that I have not paid you your debt. Do exactly as I say to you!'

When Imam al-Hadi (a.s.) went to Surra Man Ra'a and a group of people, among whom were some officials and secret policemen, attended his meeting, the nomad came, showed the piece of paper, and asked Imam al-Hadi (a.s.) to pay back the debt mentioned in the paper. Imam al-Hadi (a.s.) apologized that he could not pay back the debt and the nomad insisted on him. When people left the meeting, the policemen went to al-Mutawakkil and told him about this matter. Al-Mutawakkil ordered his men to send thirty thousand dirhams to Imam al-Hadi (a.s.) and they did. When the nomad came, Imam al-Hadi (a.s.) said to him, 'Take this money and pay back your debt and spend the rest on your family!'

The nomad found that great and said to Imam al-Hadi (a.s.), 'My debt is less than the third of this amount...but Allah is more aware where He reveals His mission.'[۱۵]The nomad left to his family delightedly while praying Allah for Imam al-Hadi (a.s.) who had saved him from poverty and neediness.

p: ۳۲

Historians mentioned that once Abu Hashim al-Ja'fary underwent a severe distress of .۴ neediness and he resorted to Imam al-Hadi (a.s.). When Imam al-Hadi (a.s.) saw his wretchedness, he wanted to comfort him. He said to him, 'O Abu Hashim, which blessing of Allah you want to be grateful for? Allah has endowed you with faith that saves your body from fire, endowed you with soundness that helps you in obedience, and endowed you with satisfaction that keeps you away from degradation.' Imam al-Hadi (a.s.) gave [him one hundred dinars.[۱۶

His asceticism

Imam al-Hadi (a.s.) turned his back to all pleasures of this worldly life and lived absolutely an ascetic life. He kept to worship, piety, and asceticism. He paid no attention to worldly pleasures and preferred the obedience of Allah to everything else. His house in Yathrib and his house in Surra Man Ra'a had no any furniture. Once, the policemen of al-Mutawakkil broke into his house and frisked it but found nothing of worldly furniture. They also frisked his House in Surra Man Ra'a and found him wearing a wool garment and .sitting on sand and pebbles. Nothing was between him and the ground

As-Sibt bin al-Jawzi said, 'Ali al-Hadi had no interest in this worldly life. He kept to the mosque. When they frisked his house, they did not find in it save copies of the Holy '.Qur'an, books of du'a, and scientific books

He lived in the light of the noble life his fathers lived; in asceticism and turning away from the material pleasures of this life except that which concerned the truth. His grandfather Ameerul Mo'minin (a.s.) was one of the most ascetic men in this life. During his rule as the caliph of Muslims his shoes were from the fibers of palm tree and he himself mended them with his hands. His belt also was from fibers of palm tree. He suffered hunger out of asceticism and in order to comfort the poor. His wife the head of the women of the world Fatima az-Zahra' (a.s.) also turned away from the worldly life and lived in a small house with no furniture and her hands hardened by the quern. In this way all the infallible imams walked. They divorced this life and turned their backs on its pleasures. They turned to .Allah devotedly and did all that which took them nearer to Allah

p: ۳۳

Working in his farm

Imam al-Hadi (a.s.) was free from every material tendency. He was free from any kind of selfishness and he did not submit to any pleasure or fancy. Historians say that he worked in his farm to secure the living of his family. Ali bin Hamza said, "Once, I saw Abul Hasan the third (Imam al-Hadi) work in a farm while his feet were soaked with sweat. I said to ?'him, 'May I die for you! Where are the men

He said, 'O Ali, one, who was better than me and than my father, worked with spade in his '.farm

?'I said, 'Who was he

He said, 'The messenger of Allah (a.s.), Ameerul Mo'minin, and all my fathers worked with [their hands. It was the work of prophets, apostles, and good saints…"[۱۷

Work was the sign of prophets. Every prophet worked in some filed. We have quoted this holy tradition in our book "Work and the rights of workers in Islam" to prove the .importance and honor of work and that it was from the conducts of the holy prophets

Guiding the deviant

Imam al-Hadi (a.s.) cared much for guiding the deviant who digressed from the truth. From among those, whom Imam al-Hadi (a.s.) had guided, was al-Hasan al-Basri known as al-Mallah who was a waqifite.[۱۸] Once, Imam al-Hadi (a.s.) met him and said to him, ?"Until when is this sleep? Is it not yet for you to awake

[This word affected him too much and then he turned back to the truth and guidance.[۱۹

p: ۳۴

Forbidding from associating with the Sufis

Imam al-Hadi (a.s.) warned his companions and all Muslims from associating and mixing with the Sufis because they were a source of error and deviation to people. They showed .asceticism to seduce simple and naïve people

Al-Husayn bin Abul Khattab said, 'One day, I was with Abul Hasan al-Hadi (a.s.) in the mosque of the Prophet (a.s.) when some of his companions, among whom was Abu Hashim al-Ja'fari, came to him. Abu Hashim was an eloquent man and had a high position near Imam al-Hadi (a.s.). While we were standing, a group of Sufis came into the mosque. They sat in a corner of the mosque and began saying "la ilaha illallah; there is no god but Allah". Imam al-Hadi (a.s.) turned towards his companions and said to them, 'Do not pay attention to these deceivers for they are allies of the Devils and destroyers of the bases of religion. They become ascetic to relieve their bodies and watch to hunt cattle…they do not practice rites except to deceive people, and do not decrease food except to…cheat the fool…their worships are but dancing and clapping, and their praises are but singing. No one follows them except the stupid, and no one believes in them except the fool. Whoever went to visit any of them alive or dead as if he went to visit Satan and idolaters, and whoever supported any of them, as if he supported, Mo'awiya, Yazid, and Abu …'Sufyan

?'One of the companions said, 'Even if he acknowledges your rights

Imam al-Hadi (a.s.) scolded him and shouted, 'Do not say that! He, who acknowledges our rights, does not disobey us. Do you not know that they are the worst group of Sufis, though all Sufis are dissentient to us and their way is contrary to ours? They are but Christians and magi of this nation. They do their best to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are ...'averse

Honoring the ulama

Imam al-Hadi (a.s.) honored people of intellect and knowledge, welcomed and preferred them to the rest of people because they were the source of light in the earth. Once, Imam al-Hadi (a.s.) was informed that one of the Shiite ulama had argued with an opponent of the Ahlul Bayt (s) and confuted him. He was delighted for that. When that scholar came to Imam al-Hadi (a.s.), he welcomed him warmly in his meeting which was full of Alawids and Abbasids. He seated him on a sofa and began talking with him eagerly and respectfully. The Hashemites in the meeting became angry and said to Imam al-Hadi (a.s.), 'Why do ?'you prefer him to the masters of Bani[۲۰] Hashem

Imam al-Hadi (a.s.) said to them 'Beware to be from those whom Allah has said about, (Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn ?'back and they withdraw).[۲۱] Do you accept the Book of Allah as a judge

p: ۳۶

‘.They all said, ‘O son of the messenger of Allah, we do

He began proving his opinion by saying, ‘Has Allah not said, (O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then

rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do)[۲۲]? Allah does not accept for a knowledgeable believer but to be preferred to an unknowledgeable believer as He wants a believer to be preferred to an unbeliever. Allah has said, (Allah will exalt those of you who believe and those who are given knowledge, in high degrees). Has He said, ‘Allah will exalt those, who are given honor of lineage, in high degrees’. Allah has said, (Are those who know and those who do not know alike?)[۲۳] Then, how do you deny my honoring him for what Allah has honored him? His defeating that opponent of the Ahlul Bayt (s) with the ‘.proofs that Allah has taught him is more honorable than every honor of lineage

The attendants kept silent after this reply, but one of the Abbasids said, ‘O son of the messenger of Allah, you have preferred this man to us and degraded us lower than one who has no lineage like ours, while since the beginning of Islam until now those better in ‘.lineage are preferred to those lower than them

p: ۳۷

This is nonsense argumentation because Islam depends only on right values which that Abbasid man did not understand. Imam al-Hadi (a.s.) replied to him saying,

Glory be to Allah! Had al-Abbas (the Prophet's uncle) not paid homage to Abu Bakr who' was from Taym[۲۴] while al-Abbas was a Hashemite? Did Abdullah bin Abbas not serve Umar bin al-Khattab who was from Adiy while Abdullah bin Abbas was a Hashemite and the father of the (Abbasid) caliphs? And why did Umar appoint people far in lineage in the shura and did not appoint al-Abbas? If preferring a non-Hashemite to a Hashemite is denied, then you have to deny the homage of al-Abbas to Abu Bakr and the service of Abdullah bin Abbas to Umar. If that was permissible, this is permissible too.'

The Abbasid man was confuted.[۲۵] When he did not understand the proofs derived from the Holy Qur'an, Imam al-Hadi (a.s.) argued with him by the homage of al-Abbas to Abu Bakr and the service of Abdullah bin Abbas to Umar though these two caliphs (Abu Bakr and Umar) were not equal in lineage to al-Abbas and Abdullah bin Abbas.

His worship

His worship

When you read the lives of the infallible imams of the Ahlul Bayt (s), you find that the prominent point in their lives was their devotedness to Allah and their watching the night in worshipping, hymning, and reciting the Qur'an.

Abu Firas al-Hamadani, the poet, compares between the Ahlul Bayt (s) and the Abbasids by saying,

Recitation (of the Qur'an) is heard in their houses until dawn, and in your houses music" and singing."

p: ۳۸

At that age, people did not see a worshipper, devout, pious one like Imam al-Hadi (a.s.). He offered all recommended worships (nafila). In the third rak'a of the nafila of Maghrib (sunset) he recited the sura of al-Hamd (۱) and the beginning of the sura of al-Hadid (۵۷) until the end of the six verse, and in the fourth rak'a he recited the sura of al-Hamd and the sura of al-Hujurat (۴۹).[۲۶] Another nafila of two rak'as was said he offered that he recited in the first rak'a the sura of al-Hamd and the sura of Yasin (۳۶), and in the second [rak'a he recited the sura of al-Hamd and the sura of ar-Rahman (۵۵).[۲۷

[His supplications in qunut[۲۸

Many supplications were transmitted from Imam al-Hadi (a.s.) that he recited in the qunut of his prayers showing the extent of his devotedness and submissiveness to Allah. Here .are some of them

O Allah, the founts of Your gifts are brimful, the doors of Your supplications for one " .۱ who hopes You are wide-open, and Your merciful looks on one who resorts to You are not cut. Caution is bridled, need is urgent, and people of patience are unable to wait. O Allah, You are in watch over all places, and You do not ignore but respite. Whoever takes refute with You will be secure, and whoever resorts to You will succeed and get to Your door .safe

O Allah, overtake those who keep on oppression and continue in their ignorance to the end of disbelief. Your patience with them has made them covetous of doing as they desire. They harm Your guardians with their evils, and hurt them with their vices, and take their harm to them in their habitation. O Allah, dispel torment from the believers and send it openly on the unjust! O Allah, drive torment away from resorters and pour it on the haughty! O Allah, assist the followers of the truth, and surprise the assistants of injustice with snap! O Allah, make us delighted with gratefulness, give us victory, and keep us safe [from the bad bada',[۲۹] bad end, and danger!'[۳۰

p: ۳۹

The supplications of the infallible imams were not limited to the spiritual side, but they included all sides of life. This supplication pictured the political life and the oppression that people suffered during the reigns of those kings who were excessive in oppressing people and forcing them to do what they were unwilling to do. I think that, in this supplication, Imam al-Hadi (a.s.) invoked Allah against al-Mutawakkil who exaggerated in .oppressing the Alawids

O You, Who are unique in deity, and alone in oneness, O You, by Whose name day " .۲ glows, and lights shine, by Whose command night darkens, and by Whose gift downpours come down, O You, Whom the distressed call upon and You respond to, the frightened resort to and You rescue them, obedients worship and You thanked them, and the grateful praise and You reward them. How exalted You are! How high Your authority is! How executable Your commands are! You are the Creator with no effort, and the Judge .with no injustice. Your excuse is irrefutable, and Your words are undeniable

To You I have resorted and sought protection from the blows on knots (magic), and the watches of the atheists who deny Your attributes, harm Your guardians, support on killing Your prophets and choices, intend to put out Your light, deny Your messengers, resist Your signs, take guardians other than You and Your guardians, and worship their idols instead of You, but You favor Your guardians with Your great blessings, generously give them Your bounties, endow them with the best of Your reward to save them from resisting the prophets and from the ways of deviation, and respond to them when they carry out the covenants, and so the turning hearts submit to You with agreements. O Allah, I ask You by Your name which the heavens and the earth have submitted to, and by which You enliven the dead of things, make alive beings die, gather every separated, separate every gathered, perfect the words, show great signs, assist the repentants, and delay the acts of the corruptive and make their deeds vain...to have blessings on Muhammad and the progeny of Muhammad and make my Shia (followers) from those who have been charged and they believed, and been interrogated and they spoke while .safe and trusted

p: ۴۰

O Allah, I ask You for them the success of the people of guidance, the deeds of the people of certainty, the loyalty of the people of repentance, the determination of the people of insight, the God-fearing of the people of piety, the concealment of the truthful until they, O my Lord, fear You with fear that prevents them from Your disobediences so that they obey You to get Your dignity, and until they become loyal to You and for You for fear of You, and until they become sincere to You in repentance so that You give them Your love which You have necessitated for repentants, and until they rely on You in all their affairs out of their good will towards You, and until they entrust their affairs to You out of their .trust in You

O Allah, Your obedience is not obtained except through Your reconciliation, and no degree from the degrees of goodness is obtained except by You. O Allah, the Master of the Day of Judgment, the Aware of the secrets hidden in the chests of people, purify the earth from the impurity of the people of polytheism, and silence the liars from fabricating lies !against Your messenger

O Allah, perish tyrants, snap slanderers, and destroy fabricators who, when the verses of the Beneficent are recited before them, say: fables of the ancients. O Allah, carry out Your promise to me, and hasten the deliverance of every suppliant seeker; You are ever watchful! I seek Your protection from every dubiosity, and from every heart that is locked up away from knowing You, and from a soul that disbelieves if it is distressed, and from one who speaks about justice while his deeds are opposite to justice, and from one who seeks the truth while he is far away from true qualities, and from one who gains fame while he is lowered in his fame, and from a face which, in spite of successive blessings, is gloomy. I seek Your protection from all that and everything like it, You are Knowing, ".Wise

p: ٤١

His supplication after the Fajr Prayer

O You, the greater than every great, Who have no partner and no vizier, O You, the " Creator of the sun and the lighting moon, the shelter to the resorting fearful, the Liberator of tied captives, the nourisher of young babies, the setter of broken bones, the Merciful to the old, the light of light, the Manager of affairs, the Resurrector of those in graves, the Healer of chests, the Maker of shadow and hot, the Aware of all in chests, the Revealer of the Book, light, the great Qur'an, and the Book of Psalms, O You, Whom angels glorify in the morning and night, O You, the Permanent and Eternal, the Bringer forth of plants in the early morning and afternoon, the Enlivener of the dead, the Resurrector of decayed bones, the Hearer of sounds, the Everlasting, the Dresser of bones that decay after !death

O You, Whom nothing distracts from any other thing, Who do not change from a state to another, Who do not need to move or advance, Whom no affair prevents from any other affair, Who cancel for charity and supplication what has been determined and affirmed in the Heaven of bad judgment, Whom no place can include or encompass, Who put remedy in what You like of things, Who keep alive from serious disease with the least of nourishment, Who remove by the least of remedy the worst of diseases, O You, Who if promise, carry out, if threaten, pardon, O You, Who possess the needs of requesters, Who know what is there inside the consciences of the silent, O You, the Most Magnificent, ,the Generous in pardoning

p: ۴۲

O You, Who have a face that does never become old, Who have infinite sovereignty, Who have inextinguishable light, Whose throne is over everything, Whose authority is over the land and the sea, Whose wrath is in the Hell, Whose mercy is in the Paradise, Whose promises are true, Whose favors are uncountable, Whose mercy is wide, O You, the Helper of the callers for help, the Responder to the call of the compelled, O You, Who are in the high view and Your creation is in the low view, O You, the Lord of the mortal souls, the Lord of the worn bodies, the most perceptive of seers, the most hearing of hearers, the promptest of accounters, the wisest of judges, the Most Merciful of the merciful, the Giver of gifts, the Releaser of captives, the Lord of glory, the One of piety and ,forgiveness

O You, Whose limit cannot be perceived, Whose number cannot be counted, Whose aid does not cease, I bear witness, and the witness to me is honor and supply, and from me obedience and submission, and by which I hope deliverance on the day of sigh and regret, that You are Allah; there is no god but You alone with no partner, and that Muhammad is Your slave and messenger, Your blessing be on him and on his progeny, and that he has informed and carried out on behalf of You what was his duty to You, and that You always create, provide with livelihood, give, deny, exalt, humble, enrich, impoverish, disappoint, help, pardon, show mercy, forgive, overlook what You know, do not wrong, straiten, enlarge, omit, fix, initiate, reproduce, enliven and make die; have mercy on Muhammad and the progeny of Muhammad and guide me from You, give me from Your favor, spread on me from Your mercy, and send down to me from Your blessings, for You often have .accustomed me to good and favor, given me too much, and uncovered my ugly deeds

p: ۴۳

O Allah, have blessings on Muhammad and the progeny of Muhammad and hasten my deliverance, forgive my slips, pity my loneliness, take me to the best of Your worships, gift me with healthiness from my illness, plenty of my supplies, inclusive soundness in my body, insight in my religion, and help me to ask you for forgiveness before death comes and hoping stops, and help me bear death and its distress, grave and its loneliness, the scales and their lightness, the sirat[۳۱] and its slip, the Day of Resurrection and its terror. I ask You for the acceptance of deeds before death, and ask You for strength in my hearing and sight for the doing of the best of that You have taught and made me understand. You are the lofty Lord and I am the humble slave, and how great difference there is between us. O You, Compassionate, Benefactor, of Glory and Honor, have blessings on Muhammad and the progeny of Muhammad the good, the pure!"[۳۲]

His supplication after the Asr[۳۳] Prayer

"O You, Who have raised high and been great, overcome and been mighty, been mighty and overcome, O You, Who has been mighty and so been great in His might, O You, Who have spread shadow over his creation, Who have endowed His people with favor, I ask You, O You Mighty of retribution, Who avenge with His might on people of atheism, I ask You by the right of Your guardian Ali bin Abu Talib and I make him the means between You and my needs, to have mercy on Muhammad and the progeny of Muhammad and to help me satisfy my needs, perform my nafilas (Supererogatory prayers) and obligations and be pious to my brothers, and perfect in Your obedience, O You, the Most Merciful of the merciful.'[۳۴]

p: ۴۴

The responding to his supplications

One of the charismata of Imam al-Hadi (a.s.) was the soon response of Allah to his supplications because of the high position he and his fathers had near Allah. Historians .mentioned many examples on this matter

Al-Mansur narrated that his father's uncle said, "Once, I went to Imam Ali al-Hadi and .۱ said to him, 'O my master, this man (he meant al-Mutawakkil, the Abbasid caliph) has turned his back to me and stopped my salary, and this is because he knows I have

.bridge that dominates the Hell

kept to you.'" He asked Imam al-Hadi (a.s.) to intercede for him with al-Mutawakkil. Imam al-Hadi (a.s.) said to him, 'You shall be satisfied inshallah.' In the night, the messengers of al-Mutawakkil came to the man and he hastened with them to the caliph. When he got to the palace, al-Fat~h the doorkeeper scolded him for his delay and allowed him to go in to al-Mutawakkil. The caliph received him with smiles saying to him, 'O Abu Musa, what ?'made you be busy and forget us? Do you need anything from me

The man asked for what he needed and for his salary that was stopped. Al-Mutawakkil ordered him to be given more than what he wanted. The man left delightedly. He saw al-?'Fat~h at the door and said to him, 'Did Ali bin Muhammad (Imam al-Hadi) come here

'.Al-Fat~h said, 'No

?'The man said, 'Did he send a book

'.The doorkeeper said, 'No

p: ۴۵

The man left and al-Fat~h followed him saying, 'I have no doubt that you have asked him (the imam) to pray for you. Please, ask him to pray for me!'

The man went to Imam al-Hadi (a.s.), and when he had the honor of being before him, Imam al-Hadi (a.s.) said to him, 'O Abu Musa, I see satisfaction on your face.'

The man said submissively, 'It is by your blessing, my master. But, it was said to me that you neither went to him (to al-Mutawakkil) nor did you ask him for anything.'

Imam al-Hadi (a.s.) smiled and said, 'Allah the Almighty has known from us that we do not resort in serious matters except to Him, and do not rely in misfortunes except on Him. He has accustomed us to His response whenever we ask Him for something, and we fear that if we change, He also will change with us'…

The man understood that Imam al-Hadi (a.s.) had prayed Allah for him in loneliness. He said to Imam al-Hadi (a.s.), 'O my master, al-Fat~h asks you to pray for him.'

Imam al-Hadi (a.s.) did not respond and said, 'Al-Fat~h believes in us outwardly and avoids us inwardly. We pray for him if he is loyal to Allah, believes in the messenger of Allah (peace be on him and on his progeny), and acknowledges our rights, we the Ahlul Bayt (s).'

The infallible imams (a.s.) prayed Allah for pure persons who believed in Allah, His messenger, and the right of the Ahlul Bayt (s). They did not pray for those who do not believe.

p: ۴۶

The man asked Imam al-Hadi (a.s.) to teach him a supplication (du'a) that would benefit :him and Imam al-Hadi (a.s.) guided him to the following du'a

O You, my supply, my hope and reliance, my resort and support, O You One and Unique," O You, Who "say: He, Allah, is One", O Allah, I ask You by those whom You have not created like them in Your creation, to have blessing on them...and then you ask for your [need."[۳۵

There was a man in Isfahan (in Iran) called Abdurrahman who had embraced Shiism .۲ and believed in the imamate of Imam al-Hadi (a.s.). Abdurrahman was asked about the reason behind that and he said, 'I was poor, but brave and eloquent. I, with a group from the people of my town, went to al-Mutawakkil to complain. When we arrived in Surra Man Ra'a, we went to his palace. While we were waiting at the door of al-Mutawakkil, an order was issued from the palace to bring Ali bin Muhammad bin ar-Redha (a.s.). I asked about him and it was said to me that he was an Alawid man, whom the Rafidha (the Shia) believed in as their imam. It was said that al-Mutawakkil might order him to be killed. I said to myself, 'I do not leave my place until I see him.' I waited no long when Imam al-Hadi (a.s.) came riding a sumpter. People stood up glorifying and honoring him. When I saw him, I loved him. I began praying Allah to keep him safe from the plotting of al-Mutawakkil. Imam al-Hadi (a.s.) caught sight of me. He came towards me, and said, 'Allah has responded to your prayer. He will prolong your age and increase your wealth and '.children

p: ۴۷

I trembled because he knew what was in my mind and what I intended. We came in to al-Mutawakkil, carried out our affairs and then I left to Isfahan. Allah endowed me with great wealth that I had not even dreamed of. Now I have one million dirhams in my house besides the wealth I have outside the house. I have ten sons and I am now more than seventy years old.[۳۶] All that was due to the blessing of the du'a of Imam al-Hadi (a.s.).

۳. Ali bin Ja'far was one of the deputies of Imam al-Hadi (a.s.). One day, he was betrayed near al-Mutawakkil who threw him in prison. He remained in prison for a long time and he could not bear longer. Therefore, he asked an agent of the Abbasid government to intercede for him to be set free and he would give him three thousand dinars for that. The agent went to Ubaydillah, who had a good position near al-Mutawakkil, and asked him to intercede with al-Mutawakkil for Ali bin Ja'far. Ubaydillah responded to him and interceded with al-Mutawakkil to set Ali bin Ja'far free, but al-Mutawakkil refused and said to him, 'If I doubted you, I would say you are a Rafidhi (Shia). This is a deputy of Abul Hasan al-Hadi and I have determined to kill him.'

Ubaydillah regretted his intercession and told his friend (the agent) that al-Mutawakkil had determined to kill Ali bin Ja'far and there was no chance for setting him free. Ali bin Ja'far became so distressed and wrote a letter to Imam al-Hadi (a.s.) saying to him, 'O my master, please do something for me! I fear I may lose my faith.' Imam al-Hadi (a.s.) replied to him, 'Since the matter has reached this point with you, I will pray Allah for you.'

p: ۴۸

Al-Mutawakkil became seriously ill and his fever increased, and so he ordered his men to set free all prisoners and gave a special order to set Ali bin Ja'far free. Al-Mutawakkil ordered Ubaydillah to set Ali free and to beg him to forgive him (al-Mutawakkil) what he had done to him. Ali was set free and went to live in Mecca as Imam al-Hadi (a.s.) had [ordered him.[۳۷

Ahmad bin al-Khasib hated Imam al-Hadi (a.s.). He insisted on the imam to give him his .۴ house with no price. Imam al-Hadi (a.s.) became so angry and said to him, 'I will pray Allah '.that nothing from you shall remain

[It was no long after that when the wrath of Allah afflicted Ahmad and he perished.[۳۸

These are some examples historians have mentioned on Allah's responding to the prayers of Imam al-Hadi (a.s.). It is definite that the response to prayers is not man's doing but it is by the will of Allah Who responds to the prayer of whomever He likes of His people. There is no doubt that the infallible imams of the Ahlul Bayt (a.s.) had a very high position near Allah because they devoted themselves to Him as far as loyalty had meaning and obeyed Him in the full sense of obedience, and therefore, Allah responded to their prayers immediately and made their holy shrines from among the places where .prayers are responded to

Footnote

.Al-Irshad, p.۳۰۷-۳۰۸, Usul al-Kafi [۱]

.An Egyptian author, researcher, and man of letters [۲]

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.The life of Imam Muhammad al-Jawad, p.۶۹ [۳]

.Al-Jami' li-Ahkam al-Qur'an, vol.۱ p.۳۵ [۴]

.Al-Irshad, p.۳۶۹, Usul al-Kafi, vol.۱ p.۳۲۳ [۵]

.Bihar al-Anwar, vol.۱۳, p.۱۲۷, Ikmaluddeen by as-Saduq [۶]

.He predicted that he would die (be killed) and it was so [۷]

.A'yan ash-Shia, vol.۴ p.۲۵۶ [۸]

.Usul al-Kafi [۹]

Sahih of Muslim, chap. Of al-Imarah (emirate), Musnad of Ahmad bin Hanbal, vol.۵ [۱۰] .p.۸۹, Sahih of al-Bukhari, p.۱۶۴

.Sifat as-Safwa, vol.۲ p.۹۸ [۱۱]

.Al-Manaqib [۱۲]

.The first day of the hajj. Tarwiya means watering [۱۳]

.Bihar al-Anwar [۱۴]

Al-Ittihaf Bihubil Ashraf, p.۶۷-۶۸, Sharh Shafiyat Abu Nu'as, vol.۲ p.۱۶۷, Jawharat al- [۱۵] .Kalam, p.۱۵۱

.Amali of as-Saduq, Bihar al-Anwar [۱۶]

.Man La Yahdhuruhu al-Faqih [۱۷]

The waqifites were a group of people believing in the imamate of the first seven [۱۸] imams from Imam Ali (a.s.) to Imam Musa bin Ja'far al-Kadhim (a.s.) and did not believe in .the rest five imams

.Man La Yahdhuruhu al-Faqih [۱۹]

."Bani means "the family or tribe of [۲۰]

.Qur'an, ۳:۲۳ [۲۱]

.Qur'an, ۵۸:۱۱ [۲۲]

.Qur'an, ۳۹:۹ [۲۳]

.Taym was a big family from Quraysh [۲۴]

.Al-Ihtijaj by at-Tabarsi [۲۵]

.Wassa'il ash-Shia, vol.۴ p.۷۵۰ [۲۶]

.Ibid., vol.۵ p.۲۹۸ [۲۷]

Qunut means "obedience, submissiveness, God-fearing...", but here it is a part of [۲۸] .prayer in which one recites supplication in a specified manner

.The emergency of new circumstances which cause a change in an earlier divine ruling [۲۹]

.Muhaj ad-Da'awat, al-Misbah [۳۰]

Sirat means "way" or "path" but in the Islamic terminology it means the [۳۱]

.Al-Misbah by al-Kaf'ami, Bihar al-Anwar [۳۲]

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.Afternoon [٣٣]

.Al-Misbah by al-Kaf'ami [٣۴]

.Bihar al-Anwar, vol. ١٣ p.١٢٩, al-Amali by as-Saduq [٣۵]

.Bihar al-Anwar, vol.١٣ p.١٣٢ [٣۶]

.Bihar al-Anwar, vol.١٣ p.١۴٢ [٣٧]

.Ibid., vol.١٣ p.١٣٢ [٣٨]

His knowledge and sciences

His knowledge and sciences

Allah had dilated the chest of Imam al-Hadi (a.s.) for knowledge and expanded his heart for sciences. Secrets of facts and obscurities of things were uncovered for him with no request or effort. People talked about the vast knowledge he had that no one at all was equal to him in his amazing, scientific treasures which covered all sciences of Hadith, .jurisprudence, philosophy, theology, and other branches of knowledge

Scholars and jurisprudents often referred to his opinion in complicated and mysterious questions on the verdicts of the Islamic Sharia. Al-Mutawakkil, the Abbasid caliph, who was the bitterest enemy of Imam al-Hadi (a.s.) and of his fathers, referred to the opinion of Imam al-Hadi (a.s.) in the questions which the ulama of his age disagreed on and he preferred the opinion of Imam al-Hadi (a.s.) to the opinions of the rest of ulama. We shall .discuss this point in the coming chapters

Anyhow, we shall talk in brief about the knowledge and sciences transmitted from him .and his maxims and literatures that dealt with different educational and social matters

Hadith

The traditions transmitted from the Prophet (a.s.) and the infallible imams of his progeny were not limited to legal verdicts and religious questions, but they included all sides of life. They had established the bases of morals, disciplines, good behaviors, and other .intellectual and social issues

Many traditions were transmitted from Imam al-Hadi (a.s.) that some of them were narrated from the Prophet (a.s.) and some were narrated from his infallible fathers (a.s.).

His traditions from the Prophet (a.s.)

Imam al-Hadi (a.s.) narrated a group of traditions from his fathers who narrated them one by one from the Prophet (a.s.). Here are some of them:

۱. Al-Mas'oudi said, "Muhammad bin al-Faraj told me in Jirjan...that Abu Du'amah said, 'I visited Ali bin Muhammad bin Ali bin Musa during his illness that led to his death and when I wanted to leave, he said to me, 'O Abu Du'amah, you have a right on me. Do I tell you a tradition that shall delight you?' I said to him, 'I am in utmost need of that O son of the messenger of Allah.'

He said, 'My father Muhammad bin Ali told me from his father Ali bin Musa bin Ja'far from his father Ja'far bin Muhammad from Muhammad bin Ali from Ali bin al-Husayn from al-Husayn bin Ali from his father Ali bin Abu Talib that the messenger of Allah (a.s.) said to him, 'Write down!' Ali said, 'What shall I write down?' The messenger of Allah (a.s.) said, 'Write down: "In the name of Allah, the Beneficent, the Merciful. Faith is that which hearts acknowledge and deeds prove, and Islam is that which tongues witness and marriage becomes lawful with.'

Abu Du'amah said, 'O son of the messenger of Allah, I do not know which of them is better; the tradition or the narrators!' Ali al-Hadi (a.s.) said, 'It is a book written down by the hand of Ali bin Abu Talib and the dictation of the messenger of Allah (a.s.) that we inherit one from the other...'[۱]

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This tradition shows the difference between faith and Islam (being a Muslim). Faith is to settle inside the soul and the deep of heart and to be proved through good deeds, but Islam (being or turning a Muslim) is to witness the oneness of Allah and the prophethood of Muhammad (a.s.) and consequently marriage becomes lawful besides other positive .orders that require being a Muslim in order to be achieved

٢. Al-Hasan bin Ali narrated from Abul Hasan al-Hadi from his fathers that Ameerul Mo'minin said, "Once, I heard the messenger of Allah (peace be upon him and his progeny) say, 'When people will be resurrected on the Day of Resurrection, a caller will call me: O messenger of Allah, Allah has permitted you to reward your lovers and the lovers of your household (progeny) who have followed them for the sake of you and been opponent to their enemies for the sake of you. You can reward them as you like.' I shall say, 'O my Lord, Paradise! You put them in whatever part of it You like. This is the praised estate You have promised of."[٢]

٣. Abul Hasan al-Hadi (a.s.) narrated from his fathers that the Prophet (a.s.) said, 'Love Allah for the blessings He gives you, and love me for the love of Allah, and love my household for my love!'[٣]

۴. Imam al-Hadi (a.s.) narrated from his fathers that the Prophet (a.s.) said, 'On the Day of Resurrection I will be intercessor for four ones; the lovers of my progeny, one who follows them, one who shows enmity against their enemies, one who carries out their needs, and one who relieves their distresses...'[۴]

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The Prophet (a.s.) stressed on loving his pure progeny and made this love as an obligation on every Muslim man and Muslim woman, because loving and following them would protect the nation from disagreement, separation, deviation and seditions.

٥. Imam al-Hadi (a.s.) narrated from his fathers that the Prophet (a.s.) said, 'Allah the Almighty says: O son of Adam, you are not fair to Me. I endear Myself to you through blessings and you make yourself hated through sins. My good comes down to you and your evil comes up to Me. Every day and night a honorable angel comes to Me bringing ugly deeds from you. O son of Adam, if you hear your description from other than you while you do not know who the described one is, you will soon hate him…'[٥]

The tradition invites people to do good deeds and avoids the deeds that Allah hates, because every deed goes up to Allah. Allah has said, (To Him do ascend the good words; and the good deeds…)[۶] and He rewards His people due to their deeds in the worldly life.

۶. Imam Abul Hasan al-Hadi (a.s.) narrated from his fathers that the Prophet (a.s.) said, 'My daughter was named Fatima because Allah the Almighty has weaned[٧] her and whoever loves her from Fire…'[٨]

٧. Imam al-Hadi (a.s.) narrated from his fathers from his grandfather Imam al-Baqir (a.s.) that Jabir bin Abdullah al-Ansari said, 'Once I was with the Prophet (a.s.). I was at his side and Ali Ameerul Mo'minin at the other side when Umar bin al-Khattab came drawing some man from the collars. The Prophet (a.s.) asked Umar, 'What is the matter with this man?' Umar said, 'He narrated that you had said: 'He, who says "there is no god but Allah and Muhammad is the messenger of Allah" will be in

p: ٥۴

Paradise. If people hear this, they will give up good deeds. Have you said this?' The Prophet (a.s.) said, 'Yes, if they keep to the love and guardianship of this man.' He pointed [to Imam Ali (peace be upon him).'[۹

Imam al-Hadi (a.s.) narrated from his fathers from his grandfather Imam Ali (a.s.) that .۸ the Prophet (a.s.) said, 'O Ali, Allah has created me and you from His light when He created Adam and put that light into Adam. This light reached to Abdul Muttalib and then it divided and so I was in Abdullah and you were in Abu Talib. Prophethood does not fit other than me and guardianship does not fit other than you. Whoever denies your guardianship denies my prophethood and whoever denies my prophethood Allah will throw him down [on his nose into Fire…'[۱۰

Allah created Prophet Muhammad (a.s.) and his guardian Imam Ali (a.s.) from one light and then they illuminated intellectual and social life and liberated the earth from idolatry and superstitions of the pre-Islamic era. They were but one self. Whoever denied the guardianship of Imam Ali (a.s.) denied the prophethood of Prophet Muhammad (a.s.) and .will have no share in the afterlife and will be among losers

Imam al-Hadi (a.s.) narrated from his fathers that the Prophet (a.s.) had said to Imam .۹ '.Ali (a.s.), 'O Ali, he, who loves you, loves me, and he, who hates you, hates me

There are many prophetic traditions declaring that the love to Imam Ali (a.s.) is out of the love to the Prophet (a.s.) and the hatred towards Imam Ali (a.s.) is out of the hatred to the Prophet (a.s.) because Imam Ali (a.s.) was the very self of the Prophet (a.s.), the gate of the town of his knowledge, the father of his two grandsons, and his defender in all .situations and battles

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Imam al-Hadi (a.s.) narrated from his fathers from his grandfather Ameerul Mo'minin .١٠ (a.s.) that the Prophet (a.s.) said, 'He, who likes to meet Allah (on the Day of Resurrection) safe, purified, and without fearing the great horror, let him follow you O Ali, and follow your two sons al-Hasan and al-Husayn, and (your grandsons) Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali, and al-Mahdi the last of them. O Ali, at the end of time there will be a group of people following you where people will hate them but if they love them it will be better for them if they know. They (that group) will prefer you to their fathers, mothers, brothers, tribes, and all relatives. The best blessings of Allah be on them. Those people will be resurrected under the banner of Hamd (praise). Allah will forgive their bad deeds and exalt their positions as reward for what they have done.'[١١]

He narrated that the Prophet (a.s.) said, 'People (after death) are of two kinds; one will .١١ rest and the other will relieve (others). One, who will rest, is a believer. He will be free from this world with all its troubles and will go to the mercy of Allah and His great reward. As for the one, who will relieve, is a dissolute. People, animals, and trees will be relieved from him and he will go to what he has done.'[١٢]

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[١] .Muruj ath-Thahab, vol.۴ p.١١۴

[٢] .Bihar al-Anwar, vol.٣

[٣] .Al-Amali by Sheikh at-Toosi

[۴] .Ibid

[۵] .Al-Amali by Sheikh at-Toosi

[۶] .Qur'an, ٣۵:١٠

[٧] .In Arabic “fatama” means weaned

[٨] .Bihar al-Anwar, vol.١٠

[٩] .Bihar al-Anwar, vol.٨

[١٠] .Bihar al-Anwar, vol.٩

[١١] .Bihar al-Anwar, vol.٩

[١٢] .Al-Amali by at-Toosi

His narrations from Ameerul Mo’minin

Imam al-Hadi (a.s.) narrated a good collection of maxims and sayings from his grandfather Ameerul Mo'minin, the pioneer of wisdom and justice in the earth. Here are :some of them

١. He narrated that Ameerul Mo'minin Imam Ali (a.s.) said, ‘Beware of wishes because they are from the wares of dissolutes.’[١]

Islam resists all means that lead to backwardness and deterioration. Among these means is the relying on wishing and giving up work and labor which means the stop of progress .and development in life

٢. He narrated that Ameerul Mo'minin said, ‘He, who busies himself thinking of the

afterlife, will be rich with no money, feel at ease with no family, and feel mighty with no [fellows.'[٢

One, who cares for the affairs of the afterlife, will be rich with his piety and religiousness, will be happy because he satisfies his conscience through associating with his Creator, .and will be respectable and honorable among people by his benevolence and piety

He narrated that Ameerul Mo'minin said, 'Knowledge is a worthy inheritance, morals .٣ are graceful garments, pondering is a clear mirror, and taking lessons is a sincere warner. [It suffices you to have good manners by giving up what you hate from others.'[٣

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[He narrated that Imam Ali (a.s.) said, 'Whoever feels conceited will perish.'[۴ .۴

He narrated from Ameerul Mo'minin his saying, 'He, who is certain of recompense (from .۵ [Allah), will give generously.'[۵

Imam al-Hadi (a.s.) said, "Once, a Jew came to Ameerul Mo'minin (a.s.) and said to him, .۶ 'Tell me about that which is not of Allah, that which Allah does not have, and that which '!Allah does not know

Imam Ali (a.s.) said, 'What Allah does not know is that He does not know (accept) that He has a child. This refutes your (the Jews') saying that Uzayr is the son of Allah. As for that which is not of Allah, it is injustice because there is no injustice with Allah against His people. And as for your saying about that which Allah does not have, it is that Allah has no '.partner

The Jew was astonished and turned Muslim. He declared the shahada and then said to Imam Ali (a.s.), 'I bear witness that you are the truth, from the people of truth, and have [said the truth.'[۶

Imam Ali was the gate of the town of the Prophet's knowledge. If he was given his right (in the caliphate), he would give verdicts to the people of the Bible from their Bible, to the people of the Psalms (Zabur) from their Psalms, and to the people of the Torah from their Torah. He often said that if the caliphate had come to him after the death of the Prophet .(a.s.), every Jew or Christian would have turned Muslim and followed the path of the truth

Imam al-Hadi (a.s.) narrated from his fathers that a man from Iraq asked Imam Ali (a.s.) .۷ when he was marching (with his army) for the battle of Siffeen, 'Tell us about our ?'marching to fight the people of Sham![۷]Is it by the fate of Allah

Imam Ali (a.s.) said, 'O sheikh (old man), yes, it is. By Allah, you do not mount a castle or '.descend into a valley unless it has been determined by the fate of Allah

'.The man said, 'I expect the reward of my efforts from Allah O Ameerul Mo'minin

Imam Ali (a.s.) explained fate by saying, 'O sheikh, wait! You may think it is inevitable fate and inescapable doom! If it is so, then reward and punishment, enjoining and forbidding, scolding, warning and threatening will be void, and a bad doer will not to be blamed and a good doer will not be rewarded. A good doer will be worthier of being blamed than a guilty one, and a guilty one will be worthier of reward than a good doer. This opinion is of idolaters, enemies of Allah, fatalists, and the magi. O sheikh, Allah the Almighty has charged His people but has given them the option to do or not to do, and forbidden them as warning. He gives much for a little. He is not disobeyed out of defeat and He is not obeyed by force. He has not created the heavens, the earth, and what is between them in vain. That is the opinion of those who disbelieve, and woe unto those who disbelieve from ...'the Fire

p: ۵۹

The man got up reciting some verses of poetry in which he praised Imam Ali (a.s.) and showed his satisfaction to what Imam Ali said.[۸]

We shall discuss in detail the subject of fate in the following chapter inshallah.

۸. He narrated that Imam Ali (a.s.) said, 'Many are they those inattentive people who may weave a dress to wear but it is their shroud, and build a house to live in but it is the place of their grave.'[۹]

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[۱] Al-Amali by at-Toosi.

[۲] Al-Amali by at-Toosi.

[۳] Ma'athir al-Kubara', vol.۳ p.۲۱۹.

[۴] Wassa'il ash-Shia, vol.۱ p.۷۸.

[۵] Ibid., vol.۱۱ p.۵۲۳.

[۶] Ma'athir al-Kubara'.

[۷] Nowadays Damascus. But then, Sham encompassed the present Syria, Jordan, Lebanon and Palestine.

[۸] At-Tawhid, p.۳۸۰-۳۸۱.

[۹] Uyoon Akhbar ar-Redha.

His narrations from Imam al-Baqir

He narrated from his grandfather Imam Muhammad al-Baqir (a.s.) his saying, 'Beware of the physiognomy of a believer because he sees by the light of Allah.' Then he recited this verse, (Lo! therein verily are portents for those who read the signs).[۱]

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[۱] Ma'athir al-Kubara', vol.۳ p.۲۲۰.

His narrations from Imam as-Sadiq

Imam al-Hadi (a.s.) narrated many traditions from his grandfather Imam as-Sadiq (a.s.). :Here are some of them

۱. He narrated that Imam as-Sadiq (a.s.) said, 'There are three prayers that are not blocked from Allah the Almighty; the prayer of a father for his child if he is dutiful to him or against his child if he is undutiful to him, the prayer of an oppressed one against his oppressor or for his (oppressed one's) supporter, and the prayer of a believer for his believing brother if he comforts him or against him if he does not, when he is able to do that (to comfort him)...'[۱]

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He narrated that Imam as-Sadiq (a.s.) said, 'Keep to piety because it is the essence of .۲ religion which you keep to and believe in Allah through it. It is that which Allah wants from [those who follow us.'[۲

He narrated that Imam as-Sadiq (a.s.) said, 'He, who does not practice taqiyya .۳ [(dissimulation) to keep us safe from the villains of people, is not from us.'[۳

The infallible imams (a.s.) urged their followers to act due to taqiyyah to spare their bloods from the tyrannical governments who killed the Shia with no bit of mercy. If taqiyyah had not been legislated, no one of the Shia and lovers of the Ahlul Bayt (s) would .have remained alive

He narrated that Imam as-Sadiq (a.s.) said, 'There are three times at which du'a is not .۴ blocked from Allah the Almighty; the du'a after the obligatory prayers, the du'a during the [falling of rain, and the du'a when one of the signs of Allah appears in His earth.'[۴

Allah the Almighty likes to be supplicated at these times and He has promised to respond to His suppliants as He also responds to supplication in the holy shrines of the infallible .imams

He said, "Once, a man came to Imam as-Sadiq (a.s.) and said to him, 'I have been bored .۵ with this life. Would you please ask Allah for death to me?' Imam as-Sadiq (a.s.) said, 'The price of life is to obey and not to disobey. If you live long to obey, is better to you than to "'.die and neither to disobey nor to obey

p: ۶۱

He said, "Imam as-Sadiq (a.s.) was asked to describe death and he said, 'For the faithful .۶ death is sweeter than breeze that a faithful smells and refreshes with it and all fatigue and pain end, and for the unbelievers it is like the stinging of snakes and scorpions or bitterer.' It was said to him, 'Some people say that death is bitterer than sawing, cutting with scissors, stoning, and turning of millstones on the pupils of eyes.' Imam as-Sadiq (a.s.) said, 'Yes, it is so for some unbelievers and sinners. Do you not see that some of them suffer these severities? What they will meet after that will be much severer. It is the torment of the afterlife which will be much severer than the torment in this life.' It was said to him, 'Then, why do we see some unbelievers die easily while talking and laughing, and some believers too, and we see some believers and unbelievers suffer much when dying?' Imam As-Sadiq (a.s.) said, 'The easy death of a believer is a soon reward for him, and when he suffers at death, he is purified from his sins in order to be pure and then to deserve the eternal reward in the afterlife. The easy death of some unbelievers is that they are given the reward of their good deeds in this world and in the afterworld they will have torment. And if some unbelievers suffer at death, it is the beginning of the torment of Allah on them. Allah is just and He does not wrong.'[۵]

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He narrated that Imam as-Sadiq (a.s.) explained the saying of Prophet Jacob (a.s.) .٧ "Comely patience!" by saying, 'It is the patience that one undergoes without [complaining.'[۶

He narrated that Imam as-Sadiq (a.s.) interpreted this Qur'anic verse (Their sides draw .٨ away from (their) beds)[٧] by saying, 'They did not sleep until they offer the Isha' [(evening) prayer.'[٨

He narrated that Imam as-Sadiq (a.s.) said in interpreting this Qur'anic verse (…We will .٩ '.most certainly make him live a happy life),[٩] 'It means satisfaction

His narrations from Imam Musa bin Ja'far

Imam al-Hadi (a.s.) narrated from his fathers that his grandfather Imam Musa bin Ja'far al-Kadhim (a.s.) said, 'Allah created the creation and knew what they would be. He enjoined them to do some things and forbade them from doing some other things. He gave them a way to do what He enjoined them to do and gave them a way to refrain from what He forbade them from. He forced no one of His creation to disobey but He tried '[them with misfortunes as He had said,(He may try you; which of you is best in deeds).[١٠

In this tradition, Imam al-Kadhim (a.s.) refuted the concept of "compulsion" which we shall .discuss in one of the coming chapters

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.Ma'athir al-Kubara', Wassa'il ash-Shia, vol.۴ p.١۶٣ [١]

.Al-Amali by at-Toosi [٢]

.Wassa'il ash-Shia, vol.١١ p.۴۶۶ [٣]

.Al-Amali by at-Toosi [۴]

.Uyon Akhbar ar-Redha [۵]

.Ma'athir al-Kubara', vol.٣ p.٢٢٨ [۶]

.Qur'an, ٢٣:١۶ [٧]

[۸] Al-Amali by at-Toosi.

[۹] Qur'an, ۱۶:۹۷.

[۱۰] Qur'an, ۶۷:۲.

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His narrations from Imam ar–Redha

Imam Abul Hasan al-Hadi (a.s.) narrated from his grandfather Imam Ali bin Musa ar-Redha (a.s.) that one day Abu Hanifah was with Imam Ja'far as-Sadiq (a.s.) and when he went out, he met Imam Musa Bin Ja'far al-Kadhim (a.s.) and asked him, 'O boy, from ?'whom does disobedience come

Imam Musa al-Kadhim (a.s.) replied, 'It is one of three; it either comes from Allah the Almighty-and certainly not- and it does not behoove the Generous Lord to punish His slave for something he does not do, or from Allah and man-and it does not-and it does not behoove the mighty partner to oppress the weak partner, or from man- and it does- and if Allah punishes him, it will be for his guilt, and if He forgives him, it will be out of His [generosity and munificence.'[۱

In this tradition the imam (a.s.) refuted the concept of "compulsion" and showed that man is free in this life. He is forced neither to obey nor to disobey. His will makes him free to .choose whatever he likes

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.At-Tawhid, p.۹۶ [۱]

Referring obscure traditions to the Ahlul Bayt

Imam al-Hadi (a.s.) ordered his followers to be certain about the traditions narrated from the infallible imams of the Ahlul Bayt (s). If they were certain that those traditions had come from the infallible imams and they understood their contents, they should act according to them; otherwise, they should refer them to the imams to verify and explain .them

Once, Dawud bin Farqad al-Farisi said in a letter he sent to Imam al-Hadi (a.s.), 'We ask you about the knowledge transmitted to us from your fathers and grandfathers. There is ?'some contradiction in them. How do we act due to them with this contradiction

Imam al-Hadi (a.s.) replied to him, 'If you are certain it is our saying, you act upon it, otherwise, you refer it to us.'[۱] He ordered his followers to refer such traditions to the imams of the Ahlul Bayt (s) so that they would show whether they were theirs or .fabricated

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.Basa'ir ad-Darajat [۱]

Contradictory traditions

Al-Himyari wrote to Imam al-Hadi (a.s.) asking about contradictory traditions and how to act upon them. Imam al-Hadi (a.s.) replied to him, 'He, who clings to the head of a spring, his affairs will not be confused because they come out white and pure.' Imam al-Hadi (a.s.) meant that whoever associated with the imam nothing would be confused to him .because he would take facts from their origin and source

When al-Himyari read this reply, he wrote to Imam al-Hadi (a.s.), 'How can we get the head and it is blocked between us and it (him)?' Al-Himyari meant that there was no way for people to contact with Imam al-Hadi (a.s.) because of the political pressure and severe punishment the government followed against the Shia who contacted with the .(.infallible imams (a.s

[Imam al-Hadi (a.s.) replied, 'The truth is available for whoever sincerely seeks it…'[۱

.(Ad-Dur an-Nadhim (a manuscript [۱]

Jurisprudence

Imam al-Hadi (a.s.) paid too much attention to the spreading of the principles of the Islamic Sharia, the explaining of its verdicts, and the teachings of its sciences. Jurisprudents and scholars gathered around him taking from the springs of his knowledge and recording his traditions that were from the sources of the Islamic rulings .to the Twelver Shia

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Imam al-Hadi (a.s.) was the unequalled jurisprudent of his age to a degree that even al-Mutawakkil, the Abbasid caliph, who was one of the bitterest enemies to the Alawids, referred to him in complicated questions and preferred his fatwas to the other jurisprudents'. Here we mention some traditions of Imam al-Hadi (a.s.) that Shiite ;jurisprudents refer to in deriving legal verdicts

Washing the dead

Ahmad bin al-Qassim wrote a letter to Imam Abul Hasan al-Hadi (a.s.) asking if a believer died and a washer wanted to wash the corpse (perform the ritual ghusl of the dead) while there were some Murjites[۱] present whether the washer would wash the corpse of the believer in the way like the other (sects of) Muslims did without putting a turban on his head and without putting a palm branch with him or not. Imam al-Hadi (a.s.) replied, 'He should perform the ghusl of believer even if they are present. As for the palm branch, it should be put secretly and he (the washer) should try his best not to let them see him do [that.'[۲

This tradition showed clearly that a dead believer should be washed according to the way of the Ahlul Bayt (s) paying no attention to the Murjites. It also showed to put palm branches with the corpse secretly due to taqiyyah. There are many traditions about the recommendation of putting two green palm branches with a dead believer, otherwise, some branches of trees other than palm-tree. One of these traditions is the one narrated by Ali bin Bilal from Imam al-Hadi (a.s.), on which jurisprudents depend in deriving their [fatwa.[۳

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.Or “Murji’a”: the name of a politico-religious movement in early Islam [١]

.Wassa'il ash-Shia, vol.٢ p.٧٣٧ [٢]

.Wassa'il ash-Shia, vol.٢ p.٧٣٨, al-Hada’iq an-Nadhirah, vol.۴ p.۴١ [٣]

Offering the prayer in (cloths of) fur

Shiite jurisprudents specify certain conditions on one’s clothing, when offering the prayer, for the validity of the prayer such as purity and not to be ill-gotten. They depend in that on .(true traditions transmitted from the imams of the Ahlul Bayt (s

Ali bin Eesa wrote to Imam al-Hadi (a.s.) asking about the permissibility of offering the prayer with cloths of fur of the animals whose meat is unlawful to eat, and Imam al-Hadi (a.s.) replied to him saying, ‘I do not like offering the prayer in any of these furs.’ He wrote again to Imam al-Hadi (a.s.) saying that he lived among people that he had to practice taqiyyah with them and that no one could travel in his country without cloths of fur, and he feared that he would be harmed if he put off his fur clothing. Imam al-Hadi (a.s.) replied to him, ‘You wear fur of fennec and beaver.’[١] This tradition permitted offering .prayer with cloths of the fur of fennec and beaver when one is obliged

.Wassa’il ash-Shia, vol.٣ p.٢۵۴ [١]

Offering the prayer with man’s hair

There are many traditions from the infallible Imams of the Ahlul Bayt (a.s.) showing the impermissibility of prayer with fur of animals whose meat is unlawful to eat like cat for example. Of course, this does not include man’s hair. Once, ar-Rayyan bin as-Salt asked Imam al-Hadi (a.s.) about the permissibility of offering prayer with a garment on which [some hair or nail of man hanged and Imam al-Hadi (a.s.) said to him it was permissible.[١

.Wassa'il ash-Shia, vol. ٣ p.٢٧٧ [١]

Passing before a prayer

Twelver Shia jurisprudents believe that prayer is not invalidated when someone passes in front of one who is offering prayer. They depend in that on a tradition narrated by Abu Sulayman from Imam al-Hadi (a.s.) that some man asked him (Imam al-Hadi) whether prayer would be invalid if someone passed in front of one during offering his prayer and Imam al-Hadi (a.s.) said, 'No, prayer is not so simply invalidated. It is accepted from its [keeper.'[١

.Ibid., vol.٣ p.٣٣۴ [١]

Offering prayer in the desert

Ali bin Mahziyar asked Imam Abul Hasan al-Hadi (a.s.), 'If someone is in the desert when the time of obligatory prayer comes and he cannot come out of the desert before the time of prayer elapses, what should he do with his prayer since it is forbidden to offer prayer in the desert?' Imam al-Hadi (a.s.) said, 'He can offer prayer in the desert but he should avoid roads.'[١] It is unrecommended to offer prayer in the middle of roads whether are busy with people or empty, and if one troubles the passers-by when offering [prayer in the middle of roads, prayer is unlawful in this case.[٢

.Wassa'il ash-Shia, vol.٣ p.٢۵١ [١]

.Al-Lum'ah, vol.١ p.٢٢٣ [٢]

Prostrating on glass

Shia jurisprudents have agreed that prostration in prayer must be performed on the earth or what is grown from the earth.[١] They have not permitted prostration on things which are eatable or wearable and they have prohibited prostration on glass. They

.(depend in all that on traditions narrated from the imams of the Ahlul Bayt (s

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Muhammad bin al-Husayn said, 'One of our companions wrote a letter to Imam Abul Hasan (a.s.) asking about prostrating on glass. He said, 'When I sent my letter, I thought with myself and said: it (glass) is from that which is grown from the earth and I did not have to ask about it. Imam al-Hadi (a.s.) wrote to me, 'Do not offer prayer on glass even if your self says to you it is grown from the earth because it is from salt and sand which are [changed.'[٢

.This especially concerns the place where the forehead is put during prostration [١]

.Wassa'il ash-Shia, vol.۴ p.۶۰۴ [٢]

A conscious one is not to reoffer prayer

Jurisprudents say a mukallaf[١] must not be unconscious when prayers are required from him. If a mukallaf is unconscious from the beginning of the time of charging to the end, he is not charged with prayers neither ada' nor qadha'.[٢] They depend on many traditions of .(.the infallible imams (a.s

Ali bin Mahziyar asked Imam al-Hadi (a.s.) about the unconscious and he said, 'An unconscious one has neither to offer qadha' prayer nor to perform qadha' fasting. Allah is [worthier of pardoning him.'[٣

Ayyub bin Noah wrote to him asking about one who was unconscious for a day or a little more whether he had to offer qadha' prayers or not. Imam al-Hadi (a.s.) wrote to him, 'He [has to offer neither prayers nor fasting.'[۴

.A mukallaf is one who is obliged to fulfill the religious duties [١]

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Ada' is to offer prayer (or other obligations) at its specified time and qadha' is to offer [٢] .prayer out of its specified time

.Wassa'il ash-Shia, vol.۵ p.٣۵٢ [٣]

.Wassa'il ash-Shia, vol.۵ p.٣۵٢ [۴]

Offering qasr[١] prayer in the travel to Mecca

Twelver Shia jurisprudents make conditions on qasr prayer such as that travel is not to be one's job like driver, sailor, shepherd and the like. Such persons offer tamam (full) prayer in travel. Travel as a job depends on one's will and practice of travel a time after another in a way that there is no unusual break in it. Entrepreneurs who take pilgrims to the hajj every year are not permitted to offer full prayer but they must offer qasr (shortened) [prayer.[٢

Muhammad bin Jazzak said, 'I wrote to Abul Hasan the Third (Imam al-Hadi) that I had some camels and had employees on them (to travel in caravans), but I did not go except in the way of Mecca to perform the hajj and on very few occasions to some places. I asked him what I should do when I went with them (the shepherds) whether I should offer qasr prayer and break my fasting in travel or not. Imam al-Hadi (a.s.) wrote to me, 'If you do not keep to them and do not go with them in every travel except to Mecca, you [have to offer qasr prayer and to break fasting.'[٣

.Qasr is the shortened form of prayer [١]

.Minhaj as-Salihin, vol.١ p.٢١۶-٢١٧ [٢]

.Wassa'il ash-Shia, vol.۵ p.۵١٨ [٣]

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Khums

Khums (one fifth) is one of the Islamic taxes that Islam has imposed to fight poverty, spread culture, develop intellect, and revive Islamic sciences. Khums is obligatory on the profits of trades, industries, and other kinds of work that are more than one and his family's expenditure of one year as it is mentioned in the books of jurisprudence. Jurisprudents depend in that on the traditions transmitted from the imams of the Ahlul .(Bayt (s

In al-Kafi it has been mentioned that Ibrahim bin Muhammad al-Hamadani said, "I wrote to Abul Hasan (al-Hadi) (a.s.) saying, 'Ali bin Mahziyar read to me your father's book in which he imposed (a tax of) a half of the sixth on the owners of small villages after deducting the costs, and one, whose village income does not cover the costs, does not have to pay a half of the sixth or anything else. Some people disagreed on this and said, 'The khums must be paid from the income of villages after deducting the costs of the village and the tax taken on it by the government and not the expenditure of one and his family.' Imam al-Hadi (a.s.) wrote replying, 'After deducting his and his family's [expenditure and after the tax of the government.'[۱

Ali bin Mahziyar narrated that Ali bin Muhammad bin Shuja' an-Naysaburi said to Abul Hasan the Third, 'Some man got from his farm one hundred kurrs[۲] of wheat which included zakat. The tenth, which was ten kurrs, was taken, thirty kurrs were spent on repairing the farm, and sixty kurrs remained for him. What must be paid to you (as khums) from that?...' Imam al-Hadi (a.s.) wrote, 'For me is the khums (fifth) of what [remains after deducting his (the owner's) expenditure (of a year).'[۳

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Jurisprudents have depended on these traditions in verdicting that the khums is obligatory on whatever remains from the expenditure of a year. Jurisprudential books .and practical theses have discussed this matter in details

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[۱] Al-Hada'iq an-Nadhirah, vol.۱۲ p.۳۴۸.

[۲] Kurr is a unit of weight.

[۳] Wassa'il ash-Shia, vol.۶ p.۱۲۳.

Zakat

Zakat is one of the effective programs Islam has established in its economical system. It is one of the wonderful means that pluck out the roots of poverty and wretchedness in society. Imam al-Hadi (a.s.) was asked about some branches of zakat and he gave answers to them where jurisprudents depended and still depend on in deriving legal .verdicts

Among the conditions jurisprudents make on the deserving of zakat is that one, who deserves to be given zakat, must be a believer. Unbelievers are not to be given from the zakat. It was narrated that Imam al-Hadi (a.s.) was asked whether it was permissible to give those, who believed in embodiment (of God), from the zakat or not and he said, 'Do not give whoever believes in embodiment from the zakat and do not offer prayer behind him!'[۱]

Of course, there is no specification for those who believe in embodiment and so this prevention from zakat includes every unbeliever who does not believe in Allah and the .Day of Resurrection

Jurisprudents say that one, who is given from the zakat, is not to be from those whose expense is on the giver of the zakat like father or grandfather, children or grandchildren. However, al-Kulayni mentioned in al-Kafi that Isma'il bin Imran al-Qummi said, 'I wrote to Abul Hasan the Third that I had male and female children and asked him whether I could give them from the zakat or not. He wrote to me that I could.' The sheikh (at-Toosi) in at-Tahthibayn thought this tradition to concern the case of this man, and his like,

[whose money did not satisfy the expenditure of his family.[۲

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There is no limitation to the money given to the poor from zakat except the zakat al-fitr.[۳]

One of the Shia wrote to Imam al-Hadi (a.s.) through Ahmad bin Isaaq asking him, 'Can I give my brothers two or three dirhams from the zakat?' Imam al-Hadi (a.s.) wrote to him, 'You can do inshallah.'[۴]

The first kind of zakat legislated in Islam was the zakat al-Fitr which jurisprudents called as the zakat of bodies. It is obligatory on all people; faithful and unfaithful, old and young, male and female. Imam al-Hadi (a.s.) wrote to Ibrahim bin Muhammad al-Hamadani saying, 'The zakat al-Fitr is (obligatory) on you and on all people and whoever you are responsible for whether male or female, old or young, free or slave, suckling or weaned. You pay six rotls due to the rotl of Medina. A rotl is one hundred and ninety-five dirhams, and so the zakat al-Fitr is one thousand and one hundred and seventy dirhams.'[۵]

Ibrahim bin Muhammad al-Hamadani said, 'Traditions were different on the zakat al-Fitr and so I wrote to Abul Hasan asking him about that and he wrote to me saying, 'The (amount of) zakat al-Fitr is a sa'[۶] of the usual food in your country. On the people of Mecca, Yemen, Ta'if, the sides of Sham, Yamama, Bahrain, Iraq, Persia, Ahwaz, and Kirman is a sa' of dates, on the people of the middle of Sham a sa' of raisin, on the people of the island, Mosul, and all mountains a sa' of wheat or barley, on the people of Tabaristan a sa' of rice, on the people of Khurasan a sa' of wheat, on the people of Marw and Riy a sa' of raisin, on the people of Egypt a sa' of wheat, and on other peoples is a sa' of their usual foods. On the nomads of the desert is a sa' of uqt (dried cheese). The zakat al-Fitr is obligatory on you and on all people.'[۷]

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The substance of the zakat al-Fitr is to be from the usual food of the people of a country like wheat or barley for example. The obligatory amount of this kind of zakat is one sa' which is about three kilograms. One can pay money instead of food substances as jurisprudents say.

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[١] Wassa'il ash-Shia, vol. ۶ p.١۵٧.

[٢] Al-Hada'iq an-Nadhirah, vol.

[٣] The zakat that is given at the end of fasting in Ramadan.

[۴] Wassa'il ash-Shia, vol.۶ p.١٧٧.

[۵] Ibid., p.٢٣٧.

[۶] Sa' is a measure of about ٣.٢۵ kilograms.

[٧] Wassa'il ash-Shia, vol.۶ p.٢٣٨.

Fasting

Imam al-Hadi (a.s.) was asked about many questions on fasting and he answered them in traditions transmitted by his followers.

Fasting on seeing the crescent

The surest way of the beginning of Ramadan is the seeing of the crescent. Whoever sees the crescent, whether alone or with others, must fast.

Ali bin Rashid narrated from Imam al-Hadi (a.s.) his saying, 'Do not fast except on the seeing (of the crescent).'[١] Jurisprudents believe in the impermissibility of fasting with the intention of obligation when the seeing of the crescent of Ramadan is not proved.

Fasting of a suckling mother

Ali bin Mahziyar wrote to Imam al-Hadi (a.s.) asking him, 'There is some woman who suckles her son or other than her son in the month of Ramadan. She suffers much in her

fasting. She suckles until she faints and cannot fast. Does she suckles her child and breaks her fasting to perform it later on if she will be able or she gives up suckling in order to fast? If she cannot hire some woman to suckle her child, what does she do?'

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Imam al-Hadi (a.s.) wrote to him saying, 'If she can hire a wet nurse for her child, she may do and perform her fasting; otherwise, she breaks fasting and continues suckling her child and performs her fasting later on whenever she will be able to fast.'[۲]

Jurisprudents depend on this tradition in giving a fatwa that a suckling mother, whose milk is little, is permitted not to fast in Ramadan if her fasting harms her child and she cannot hire a wet nurse.

Expiation (kaffara) of specified fasting

Al-Husayn bin Ubayda wrote to Imam al-Hadi (a.s.) saying, 'O my master, some man vowed to fast on a certain day, but he slept with his wife on that day. What expiation is on him?' Imam al-Hadi (a.s.) replied to him, 'He has to fast for one day instead of that day and set free a slave.'[۳] In the light of this tradition, jurisprudents say that the kaffara of breaking one's specified fasting is the same as the kaffara of breaking one's oath which is the freeing of a slave, or feeding ten needy persons, or giving them cloths, and if he cannot do that, he must fast for three days.

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[۱] Wassa'il ash-Shia, vol.۷ p.۱۸۷.

[۲] Ibid., p.۱۵۴.

[۳] Wassa'il ash-Shia, vol.۷ p.۱۸۷.

Trade

Narrators transmitted from Imam al-Hadi (a.s.) many questions on trade, which jurisprudents depended on in deriving their fatwas. Here are some of them:

Prohibition of the working with the unjust

Since the Abbasid rulers were unjust and oppressive, work with them was unlawful as the Shia believed. Muhammad bin Ali bin Eesa wrote to Imam al-Hadi (a.s.) asking whether the work for the Abbasids and taking from their monies was permissible or not. Imam al-Hadi (a.s.) said, 'That which happens by force and subjection is pardoned by Allah,

otherwise, it is hated. There is no doubt that the little of it is better than the much. The expiation of that is that one does what may delight us and our followers.'

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Imam al-Hadi (a.s.) said in his reply that Allah did not punish one, who worked for the Abbasids, if his work was by force and subjection, but if it was by one's will, it would be hated-or might mean forbidden here. Imam al-Hadi (a.s.) said that the expiation on one who worked with the Abbasids was to delight the Ahlul Bayt (s) by carrying out the needs of the faithful and the poor and saving them from misfortunes and oppression (of the government). Jurisprudents mentioned many traditions in their studies on "working with tyrants".[١]

When the book of Imam al-Hadi (a.s.) came to Muhammad bin Ali bin Eesa, he wrote to the Imam, 'I want in working with them to cause them troubles and to revenge on them through being close to them.' Imam al-Hadi (a.s.) replied, 'Whoever does so his work is not unlawful, but rather he will be rewarded (by Allah).'[٢]

Renting

١. Muhammad bin Eesa al-Yaqtini wrote to Imam al-Hadi (a.s.) saying to him, 'Someone sent his son to some man to work for him as a bushelman for one year and for specified wage. Then another man came to the father and asked him for employing the son for one year but more wage. Does the father have the right to send his son to the second man and is it permissible for him to annul his agreement with the first man?' Imam al-Hadi (a.s.) wrote to him that the father had to fulfill his agreement with the first man except if his son became ill or weak.[٣]

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Muhammad bin Isaaq said, "I wrote to Abul Hasan (peace be upon him) saying, 'Some .۲ man rented a farm from another man. Then, the lessor sold the farm in the presence of the tenant who did not deny the sale, but rather he was present and as a witness. Then the buyer died and left some heirs. Does that property go into the inheritance or it remains in the hand of the tenant until the period of renting ends?' Imam al-Hadi (a.s.) [wrote, 'until the period of renting ends.'[۴

Ibrahim bin Muhammad al-Hamadani said, 'I wrote to Abul Hasan (a.s.) asking him .۳ about some woman who rented her land for ten years on condition that the rent was to be given at the end of every year. Nothing of the rent would be given to her except after the end of every year. Before (or after) three years, the woman died. Should her heirs carry out the renting to the specified period, or the renting would be invalid by the death of the woman?' Imam al-Hadi (a.s.) wrote, 'If the renting had a specified time that did not end when the woman died, the heirs would have the right to determine on the renting, and if the third or the half or some period of renting passed, the heirs could decide on the [remaining period of renting inshallah.'[۵

Jurisprudents disagreed on renting whether it would be invalid or not by the death of the lessor or the tenant. Some of them said it would not be invalid and some others said it would be invalid since the death of the lessor and not from the beginning. They relied in .(.that on this saying of Imam al-Hadi (a.s

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Entailment

Ali bin Mahziyar said, 'I wrote to Abul Hasan the Third (a.s.) that I had entailed a piece of land on my children, hajj, and other ways of charity, and you have a right from it after me and for me after you, but I changed it from this way.' Imam al-Hadi (a.s.) said, 'You are free from any blame and permitted to do so.'[۶]

Sheikh al-Hurr al-Aamili understood from this tradition that the change here took place before receiving the entailment. It is also possible that the entailment here might mean "will" because he said "after me"[۷] in order not to contradict entailment which if takes place with its correct conditions, it becomes inevitable and cannot be renounced.

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[۱] Al-Makasib by Sheikh al-Ansari.

[۲] Wassa'il ash-Shia, vol.۱۲ p.۱۳۷.

[۳] Ibid., vol.۱۳ p.۲۵۴.

[۴] Wassa'il ash-Shia, Vol.۱۳ p.۲۶۸.

[۵] Ibid.

[۶] Ibid., p.۲۹۹.

[۷] Ibid.

Foods

Once, Ayyub bin Noah asked Imam al-Hadi (a.s.) about buffalo. He said, 'The people of Iraq say it has been metamorphosed- which means that its meat is unlawful to eat.'

Imam al-Hadi (a.s.) replied to him saying, 'Have you not heard the saying of Allah, (And two of camels and two of cows)[۱]?' Imam al-Hadi (a.s.) refuted this spuriousity and proved that buffalo was a kind of cows and not a metamorphosed animal.

Judgment

Ja'far bin Eesa said, 'I wrote to Abul Hasan (al-Hadi) (a.s.) that if a woman dies and her father claims that he has lent her some things and some slaves. Is his claim accepted ?'without evidence

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Imam al-Hadi (a.s.) replied that the father's claim might be accepted without evidence. I also wrote to him, 'If the husband of the dead woman, or his father or mother claim, like her father does, that they have lent her some things or some slaves, are they considered like her father in the claim?' Imam al-Hadi (a.s.) wrote, 'No…'[٢]

Penalties

١. Al-Hasan bin Ali bin Shu'bah narrated that Abul Hasan the Third (a.s.) said, 'As for a man who confesses sodomy, if there is no evidence proved against him, but he willingly confesses his guilt against himself, and if the imam, who is from Allah, is to punish on behalf of Allah, he can pardon on behalf of Allah. Have you not heard the saying of Allah, (This is Our free gift, therefore give freely or withhold without reckoning)?'[٣]

This tradition shows clearly that a legal imam, who is appointed by Allah, may pardon whoever confesses sodomy against himself, though he has the right to punish for that. However, if one is proved by clear evidence that he has committed sodomy, the imam is not to pardon him.

٢. Ja'far bin Rizqillah said, 'Some Christian man, who committed adultery with a Muslim woman, was brought to al-Mutawakkil, the Abbasid caliph, in order to punish him. When the caliph wanted to punish the man, he turned to Islam. Yahya bin Aktham said, 'His faith (in Islam) cancelled his polytheism and sin.' Some other one said, 'He is to be punished with three penalties.' Another one said, 'He is to be punished with so-and-so.' Then, al-Mutawakkil ordered his men to ask Imam Abul Hasan (al-Hadi) about his opinion on the matter and the imam said, 'He (the sinner) is to be hit until he dies.' Yahya and the rest of jurisprudents denied this fatwa and asked al-Mutawakkil to write to Imam al-Hadi (a.s.) and ask him for the evidence he depended on in his fatwa. Al-Mutawakkil wrote to Imam al-Hadi (a.s.) and Imam al-Hadi (a.s.) replied,'But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondmen. And then the disbelievers will be ruined).'[۴] Then, al-Mutawakkil ordered the sinner to be hit and he was hit until he died.'[۵]

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Imam al-Hadi (a.s.) depended on the Book of Allah in issuing his fatwa that made al-Mutawakkil and the jurisprudents astonish at his abundant knowledge.

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[١] Qur'an, ۶:١۴۴.

[٢] Wassa'il ash-Shia, vol.١٨ p.٢١٣.s

[٣] Qur'an, ٣٨:٣٩.

[۴] Qur'an, ۴٠:٨۴-٨۵.

[۵] Wassa'il ash-Shia, vol.١٨ p.٣٣١.

Disbelief of the excessive

The Shia believe unanimously that the excessive are unfaithful and impure and so it is permissible to kill them. It was narrated that Imam al-Hadi (a.s.) said to one of his companions, 'If you see one of them (the excessive) alone, you break his head with a stone.'[١] We shall talk in details about them in one of the coming chapters.

We have mentioned above a few examples of Imam al-Hadi's jurisprudence. The questions he was asked showed that he was the highest authority of fatwas in the Islamic world at his time and he had great scientific treasures in the Islamic laws.

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[١] Wassa'il ash-Shia, vol.١٨ p.۵۵۴.

Theological argumentations

At the age of Imam al-Hadi (a.s.) many doubts and illusions spread about the bases of Islam. The beginning was during the Umayyad rule that paved the way for the spread of deviant and misguiding thoughts and concepts. The Umayyads encouraged those misguiding cultures which went on more strongly during the Abbasid rule. Muslim ulama, and at the head were the imams of the Ahlul Bayt (s), resisted and confuted the atheistic opinions and thought by irrefutable, scientific evidences. All that was recorded in the

books of “argumentation” written by Shia scholars to prove the struggle of their imams in supporting Islam and fighting against disbelief and atheism. Here we mention some .examples transmitted from Imam al-Hadi (a.s.) in this concern

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The impossibility of seeing Allah

Ahmad bin Isaaq wrote to Imam al-Hadi (a.s.) asking him about the seeing of Allah and what people said in this concern. Imam al-Hadi (a.s.) replied, 'seeing is not possible if there is no air (space) between the seer and the seen thing where sight goes through. If there is no air and no light between the seer and the seen thing, there will be no sight. When the seer equals the seen thing in the cause of sight between them, sight takes place, but those who compare between the seer (man) and Allah they are mistaken [because they liken Allah to man...for effects must relate to causes.'[١

Imam al-Hadi (a.s.) proves the impossibility of seeing where there is no air and light, because the eye sees through these two means; air and light, otherwise, seeing is impossible and these two powers cannot see Allah the Almighty because they are limited possibilities that cannot see the great power that created and managed these amazing .worlds and universes with all their wonders

The system of seeing sees things when they equal the seer in the possible aspect of seeing, and if there is no equality between them, there will be no sight. Prophet Muses tried his best to see Allah; (And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to [Thee, I turn to Thee, and I am the first of the believers).[٢

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Prophet Moses (a.s.) received the words of Allah and his soul longed and wished to see his Lord, but he forgot who and what he was when he asked for that which no human being in the earth was allowed or could bear this great seeing. However, Prophet Moses (a.s.) was occupied by his great longing and forced by wish until when the decisive words of Allah waked him up, (You cannot (bear to) see Me). Then the Great Creator pitied for His prophet and taught him why he could not see Him, (but look at the mountain, if it remains firm in its place, then you will see Me). The mountain is firmer and more fixed, though less sensitive and responsive than man but nevertheless, (when his Lord manifested His glory to the mountain He made it crumble). Prophet Moses (a.s.) understood the awe of the situation and fell in a swoon, and when he woke up, said, (Glory be to Thee, I turn to Thee, and I am the first of the believers).[۳]

See how Imam al-Hadi (a.s.) spoke with his Lord with these bright words that show the extent of his knowing of Allah the Almighty, 'O my Lord, thoughts of thinkers went astray, sights of seers fell short, descriptions of describers dissipated, sayings of fabricators vanished before the wonders of Your affair, or the reach to Your highness, for You are in the unreachable place, and no eye can fall upon You with a glance or expression. How far, and how far! O You the First, the Only, the Unique! You have exalted in highness with the glory of greatness, and risen up beyond every bottom and end with the omnipotence of pride...'[۴]

p: ۸۲

[۱] Usul al-Kafi, vol.۱ p.۹۷, at-Tawhid, p.۱۰۹.

[۲] Qur'an, ۷:۱۴۳.

[۳] Fee Dhilal al-Qur’an (in the shadows of the Qur’an), vol.۹ p.۳۹.

[۴] At-Tawhid, p.۶۶.

Impossibility of embodiment

It is impossible for the Necessary Being to be described with embodiment because this is from the aspects of possible being that needs, for its existence, a cause, and for its inexistence a cause because it is a created thing. In many traditions Imam al-Hadi (a.s.) confuted those who believed in embodiment. Here are some of his traditions:

۱. As-Saqr bin Abu Dalf said, ‘I asked Abul Hasan Ali bin Muhammad about monotheism and said to him that I believed in that which Hisham bin al-Hakam believed. He believed in embodiment before his guidance. The imam (a.s.) became angry and said, ‘What do you have to do with the saying (belief) of Hisham? He, who claims that Allah is a body, is not from us and we are free from him in this world and in the afterworld. O ibn Abu Dalf, body (substance) is created and it is Allah Who has created and bodied it.’[۱]

۲. Hamza bin Muhammad said, ‘I wrote to Abul Hasan (a.s.) asking him about the body and the shape (of Allah) and he wrote to me, ‘Glory be to Him, Whom nothing is like neither in body nor in shape.’[۲]

۳. Ibrahim bin Muhammad al-Hamadani narrated, ‘I wrote to the man (he meant Abul Hasan) saying to him, ‘With us there are some of your followers who have disagreed on monotheism. Some of them say (Allah is) “a body” and some say “shape”.’ He wrote saying, ‘Glory be to Him Who can not be limited, and can not be described. Nothing is like Him and He is the Hearing, the Knowing.’[۳]

p: ۸۳

It is impossible to describe Allah the Almighty with the limits of the created things and it is impossible to describe Him with multiplicity of aspects because His attributes are His very essence as theologian have proved.

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[١] At-Tawhid, p.١٠۴.

[٢] Ibid., p.٩٧.

[٣] Ad-Durr an-Nadhim, at-Tawhid, p.١٠٠.

Impossibility of describing Allah

Imam Abul Hasan al-Hadi (a.s.), in his talk with al-Fat~h bin Yazeed al-Jirjani, declared the impossibility of describing the Wise Creator with any attribute that might cover his essence and truth. He said, 'The Creator is not described except with that which He Himself had described Himself with. How can the Creator, Whom senses fail to conceive, minds to arrive at, imaginations to contain, and sights to surround, be described? Exalted is He above what describers say, and glorified is He above what depicters prescribe. He is far in His nearness, and near in His farness. He has adapted the "how" that it is not said (for Him) how, and has adapted the "where" that it is not said (for Him) where. He is out of how and where. He is Only, One, Eternal, Absolute. He begetteth not, nor was begotten, and there is none comparable unto Him.

Glory be to Him. Or how is Muhammad (blessings be on him and on his progeny) described in his essence where Allah the Sublime compared him with His own name, participated him in His gift, and promised whoever obeyed him to be rewarded for his obedience when He said, (and they did not find fault except because Allah and His Messenger enriched them out of His grace)?[١] It tells the saying of those who give up His obedience and He tortures them between the covers of Hellfire and its garments of tar, (O would that we had obeyed Allah and obeyed the Messenger).[٢] Or how are those (the Ahlul Bayt), whom Allah the Sublime compared their obedience with the obedience of His messenger, described in their essence when He said, (O you who believe! obey Allah and obey the Messenger and those in authority from among you),[٣] and (and if they had referred it to the Messenger and to those in authority among them),[۴] and, (Surely Allah commands

you to make over trusts to their owners),[۵] and, (so ask the followers of the reminder if you do not know)?[۶]

p: ۸۴

O Fat~h, as Allah, glory be to Him, the messenger, the guardian (imam Ali), and the sons of Fatima (the infallible imams) can not be described, neither can a believer who believes and submits to our matter be.'[٧]

The tradition shows the impossibility of describing Allah in a way that expresses His very essence and truth. It is the same for the Prophet (a.s.) and the infallible imams and even a believer who loyally submits and believes in the Ahlul Bayt (s), for descriptions fail to surround a believer's noble tendencies and virtuous qualities.

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[١] Qur'an, ٩:٧۴.

[٢] Qur'an, ٣٣:۶۶.

[٣] Qur'an, ۴:۵٩.

[۴] Qur'an, ۴:٨٣.

[۵] Qur'an, ۴:۵٨.

[۶] Qur'an, ٢١:٧.

[٧] Kashf al-Ghummah, vol.٣ p.١٧۶.

Monotheism

Imam al-Hadi (a.s.) was asked about the truth of monotheism and he said, 'Allah the Almighty was still alone nothing with Him, and then He created things skillfully, and chose names for Himself. Names and words are still with Him since eternity.

Allah was and is still existent. Then He formed what He willed and nothing can repel His will or delay His determination...'[١]

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[١] Al-Ihtijaj by at-Tabarsi.

Refuting of compulsion and free will

Refuting of compulsion and free will ۱

Perhaps one of the most wonderful intellectual and scientific traditions transmitted from Imam al-Hadi (a.s.) was this letter that he sent to the people of Ahwaz (in Iran) in which he refuted the concept of "compulsion" that the Ash'arits adopted and spread when they said that man was compelled into his actions and he had no will or option. He also refuted the concept of "free will" that the Mu'tazilites believed in saying that Allah had authorized people in their actions due to their will and there were no will or power over them. After refuting these two concepts, Imam al-Hadi (a.s.) proved with irrefutable, scientific proofs the concept of "the matter between the two matters; a moderate concept between compulsion and free will", which was the concept adopted by the imams of the Ahlul Bayt (s) and by their followers. This letter was one of the best discussions in this concern. ,Imam al-Hadi (a.s.) said in this letter

p: ۸۵

From Ali bin Muhammad, peace, mercy, and blessings of Allah be upon you and upon' whoever follows the guidance. Your book came to me and I understood what you mentioned of your disagreement in your religion, your plunging in the matter of

fate", the belief of some of you in "compulsion", and others in "free will", and the" disagreement, separation, and enmity among you because of that. Then you asked me ...about that and to explain it you. I understood all that

Know, may Allah have mercy on you, that we looked up in the abundant traditions and news and we found, for all Muslims who understand from Allah, them (traditions) not free from two meanings; either truth that is to be followed or falsehood that is to be avoided. The nation has agreed unanimously with no disagreement between them that the Qur'an is the truth that has no doubt in it for Muslims of all sects. Their agreement is the proof of the Book and that they are right and guided due to the saying of the messenger of Allah (peace be upon him and on his progeny), "My nation does not agree on deviation." He told that what the entire nation agreed on is truth when no group disagrees with another. The Qur'an is the truth that there is no difference between them (Muslims) in its revelation and truthfulness. So when the Qur'an witnesses the truthfulness of some news but a group of the nation denies it, they should acknowledge it as a necessity for basically the nation has agreed unanimously on the truthfulness of the Qur'an, and if they deny, this ...'require them to be out of the (Muslim) nation

p: ٨۶

Imam al-Hadi (a.s.) says in this passage that Muslims must refer to the Qur'an, which falsehood shall not come to from before it nor from behind it, in the matters they disagree on and see that which agrees with the Qur'an is the truth and that which contradicts it is falsehood. Whoever believes this falsehood will be out of Islam.

He added, 'The first news that is proved, witnessed, and confirmed by the Book is the saying of the messenger of Allah (a.s.), 'I leave to you the two weighty things; the Book of Allah and my household. You shall not go astray as long as you keep to them. They shall not separate until they shall come to me at the pond (in Paradise).' We found the evidences of this tradition in the Book of Allah where Allah said, (Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow. And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant).

All Muslim sects narrated traditions that Ameerul Mo'minin (a.s.) had given his ring as [۱] charity while he was bowing in prayer and Allah praised him for that and revealed this verse. We found the messenger of Allah (a.s.) saying, 'Whoever I was his guardian, Ali is to be his guardian' and (addressing Imam Ali), 'You are to me as was Aaron to Moses but there will be no prophet after me' and, 'Ali repays my debts, carries out my promises, and he is my caliph over you after me...'

p: ۸۷

The tradition indicated clearly the caliphate of Imam Ali (a.s.) after the Prophet (a.s.) and that there was no one worthier of the Prophet (a.s.) than Imam Ali (a.s.), the pioneer of intellectual and civilizational development in the earth.

Imam al-Hadi (a.s.) added, 'The first tradition, from which these traditions were derived, is a true tradition that all Muslims have agreed on with no disagreement among them. It also conforms to the Book. When the Book witnesses the truthfulness of these traditions besides other evidences, then the nation has to acknowledge them as a necessity for their evidences are clear in the Qur'an and they conform to the Qur'an and the Qur'an conforms to them. Moreover, the truth of these traditions were transmitted from the messenger of Allah (a.s.) through the truthful (infallible imams) and narrated by known, reliable people. Therefore, following these traditions is obligatory on every believing man and believing woman, and no one deviates except intransigents.

That is because the sayings of the messenger of Allah (a.s.) and his progeny are connected with the sayings of Allah like this verse, (Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace)[۲] We found the like of this verse in this saying of the messenger of Allah (a.s.), 'He, who harms Ali, harms me, and who harms me harms Allah, and whoever harms Allah is about to be revenged on (by Allah)'[۳] and his saying, 'He, who loves Ali, loves me, and who loves me, loves Allah'[۴], and, '...in bani Wulay'ah...I will send to them a man who is like myself. He loves Allah and His messenger and Allah and His messenger love him.

p: ۸۸

O Ali, get ready to march to them!', and his saying on the day of Khaybar, 'Tomorrow, I will send to them a man who loves Allah and His messenger, and Allah and His messenger love him. He is brave and not runaway. He shall not come back until he shall conquer by the will of Allah.'[۵] The messenger of Allah (a.s.) confirmed the conquer before the marching. The companions of the messenger of Allah looked forward to that but on the next day, the messenger of Allah (a.s.) sent for Ali and sent him at the head of the army. He singled him out with this virtue and called him "brave and not runaway". Allah called him "a lover of Allah and His messenger" and informed that Allah and His messenger .loved him

We just introduced this explanation as evidence and confirmation to what we want to say about the matter of "compulsion and free will" and "the matter between the two matters". We ask Allah for help and assistance and on Him we rely in all our affairs. We begin with the saying of Imam as-Sadiq (a.s.), 'It is neither compulsion nor free will but it is a position between the two positions. It is the soundness of creation, freedom, enough time, equipments, and the cause that provokes a doer towards his doing.' These are five things with which Imam as-Sadiq (a.s.) grouped the items of virtue. If someone lacks one of these items, obligations are not required from him. Imam as-Sadiq (a.s.) informed of the necessary thing that people must know and the Book confirmed it. The clear verses of the Qur'an and the messenger of Allah proved it. The messenger of Allah and his progeny do .not exceed by their sayings the limits of the Qur'an

p: ٨٩

If traditions conform to the Qur'an and agree with its proofs, following them is obligatory and no one violates except the people of intransigence. When we pondered on the saying of as-Sadiq about "the position between the two positions" and his denying of "compulsion and free will", we found the Book proving and confirming his saying, besides that there was another saying by him confirming the first one. Once, as-Sadiq was asked, 'Has Allah obliged His people to commit sins?' He said, 'He (Allah) is much fairer than this.' It was said to him, 'Has He, then, authorized them to do that?' He said, 'Allah is mightier and more omnipotent over them than this.' It was narrated that he said, 'People, in fate, are of three kinds; one claims that people are authorized to do as they like and thus he .deems Allah weak in His authority, and this one will perish

The other one claims that Allah forces people into sins and charges them with what they are unable to do, and this one mistakes Allah and he will perish. And one claims that Allah charges people with what they are able to do and does not charge them with what they are unable to do, so when this one does good, he thanks Allah and when he does wrong, he asks Allah to forgive him and this is a true Muslim.' As-Sadiq (a.s.) told that he, who believed in "compulsion" or "free will", opposed the truth. I have already explained "compulsion" and "free will" and that whoever believed in them is wrong, and therefore "...'the truth is "the position between the two positions

p: ۹۰

I give example on each topic to explain the meaning for requesters and make research easier. These examples are confirmed by the Qur'anic verses and proved true by men of understanding. We ask Allah for success and perfection.

As for "compulsion", it is the belief of those who claim that Allah forces people into committing sins and disobediences and then He punishes them for that. Whoever believes in this concept wrongs Allah, falsifies Him and denies His saying, (and your Lord does not deal unjustly with anyone)[۶] and, (This is due to what your two hands have sent before, and Allah is not in the least unjust to the servants)[۷] and, (Surely Allah does not do any injustice to men, but men are unjust to themselves)[۸] besides many other verses in this concern. He, who claims he is forced into disobedience, ascribes his sins to Allah and considers Allah as unjust in punishing him. Whoever considers Allah as unjust denies His Book, and whoever denies His Book must be unbeliever due to the consensus of the nation. The example on this is like the example of a man having a slave who neither possesses himself nor does he have any property at all.

The lord knows this about his slave; nevertheless, he orders the slave to go to the market to bring him something but without giving him the price of that thing. The lord knows well that that something has an owner that no one can take that thing from him except after paying the price. The lord of the slave considers himself as just, fair, wise, and free from any kind of injustice. He threatens his slave with punishment if he does not bring him that thing, though he knows well that no one can take that thing except after paying its price and the slave does not have the price. When the slave comes back to his lord unsuccessfully, his lord becomes angry at him and punishes him. If the lord is just and fair in his judgment, he should not punish his slave; otherwise, he shall be considered as unjust and oppressive, and if he does not punish his slave, he shall contradict himself and be a liar for he has threatened his slave with punishment. So lying and oppression contradict justice and wisdom. High Exalted is He above what they say!

p: ۹۱

Whoever believes in “compulsion” or in what leads to “compulsion” considers Allah as unjust and oppressive if He punishes those whom He forces into committing sins. Whoever claims that Allah forces His people into their doings must say that Allah should not punish them, and whoever claims that Allah does not punish sinners denies Allah when saying, (Yea, whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide)[٩] and, ((As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire)[١٠] and, ((As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise)[١١] and many other sayings in different verses. Thus, whoever denies the threat of Allah must be unbeliever and be one of those about whom Allah has said, (Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you who do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do).[١٢]

We say that Allah the Almighty rewards people for their doings and punishes them for their doings that they do with their will and ability He has given to them. He has enjoined them to do some things and forbidden them from doing some other things. He says in His Book, (Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly)[١٣] and, (On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants)[١٤] and, (This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day).[١٥] These clear verses refute “compulsion” and deny whoever believes in it. There are many other verses like these ones but we do not mention them in order not to expatiate. We pray Allah for success.

p: ٩٢

As for the concept of "free will", which Imam as-Sadiq (a.s.) refuted, it is the concept of saying that Allah the Almighty has authorized His people to choose His enjoinments and prohibitions and He neglected them. The infallible imams of the Prophet's progeny say that if Allah has authorized people and neglected them, then he must be pleased with what they choose and they deserve reward for that and should not be punished for sins they commit if indeed there is negligence. This belief (of free will) has two meanings; the first is that people have defeated Allah and forced Him, willingly or unwillingly, to accept their choices; and this shows that He is weak, or He has failed to make them worship Him through the enjoinments and prohibitions according to His will, whether they wanted or not, and therefore, He authorized them to choose His enjoinments and prohibitions according to their wills when He failed to make them worship according to His will, and so .He gave them the option in choosing faith or unfaith

It is like a man who buys a slave to serve him, acknowledge his favor, submit to his lordship, follow his orders, and refrain from his prohibitions. The lord of the slave claims he is mighty and wise. The lord orders his slave to do things and forbids him from doing other things. He promises the slave of great rewards if he follows his orders and threatens him with severe punishments if he disobeys. The slave contradicts the will of his lord and does not submit to his orders and prohibitions. Whatever the lord orders or forbids the slave to or not to do, the slave does not obey but follows his own will and tendency and not his lord's. The lord is not able to make the slave act according to his will, and so he lets him free to choose due to his own will and tendency and accepts whatever he does. One day, the lord sends the slave to do something for him. The slave carries out that thing according to his tendency and not to his lord's. When he comes back, the lord finds that the slave has done unlike what he (the lord) wants. He says to him, 'Why did you do unlike what I have asked you to do?' The slave says, 'I depended on your authorization to me and did as I liked.' An authorized one is free in his doing; therefore, ..."'free will" is impossible for people towards their Lord

p: ۹۳

Free will is the belief that Allah has left His people free to do as they like and that Allah has no relation in people's doings. The imam (a.s.) refuted this belief with clear proofs and said ,it was impossible. He added

It is, due to that, that the lord of the slave is either able to make the slave follow his' orders and refrain from his prohibitions according to his will and not to the slave's will, and to give him ability as much as that which he orders him to do and forbids him from. If he orders him to do something and forbids from doing another thing, he should tell him the reward and punishment for each. He should warn him against his punishment and encourage him towards his reward so that the slave will know the power of his lord through the power the lord has given to the slave himself that makes him able to follow his orders, refrain from his

prohibitions, approve his encouragement, and keep off his warning. Thus, the lord will be just and fair to the slave and his excuse in pardoning and warning will be clear. Then, if the slave follows his lord's orders, he shall be rewarded by him, and if he does not refrain .from his prohibitions, he shall be punished

The second meaning is that the lord is unable to punish the slave and make him follow his orders and so he lets the slave free to do good or bad, to obey or disobey. This inability disproves might and deity and makes "enjoining of the right and forbidding from the wrong" vain. It contradicts the Holy Book where Allah says, (and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you)[۱۶] and, (be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims)[۱۷] and, (And I have not created the jinn and the men except that they should serve Me. I seek no livelihood from them, nor do I ask that they should feed Me)[۱۸] and, (And serve Allah and do not associate any thing with Him)[۱۹] and, (Obey Allah [and His Messenger and do not turn back from Him while you hear).[۲۰

p: ۹۴

He, who claims that Allah has entrusted His orders and prohibitions to His people, describes Allah as unable and consequently He must accept all that which His people do whether good or bad. This one also denies the orders, prohibitions, warnings and threatening of Allah. When one claims that Allah has entrusted all that to man, it means that man is free to believe or disbelieve and he shall not be blamed for that. He, who believes in "free will" in this meaning, denies the orders, prohibitions, warning, and threatening of Allah and he is one of those who are included in this verse, (Do you then believe in a part of the Book and disbelieve in the other? What then is the re ward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do).[۲۱] Allah is too far above that which the people of "free will" believe in...'

Refuting of compulsion and free will ۲

After refuting the concepts of "compulsion" and "free will", Imam al-Hadi (a.s.) proved the concept of "the matter between the two matters" which was the theory of the infallible imams of the Ahlul Bayt (s). He said,

'But we say: Allah the Almighty created people by His power and gave them the ability of obeying Him. He ordered them to do what He wanted and forbade them from what He wanted. He accepted from them their obedience to His orders and He pleased it, and He prohibited them from disobeying Him, dispraised the disobeyers, and punished them for that. Allah has the choice of enjoining His people on doing some things that He pleased and forbidding them from other things that He hated. He punishes for disobediences due to the ability he has given to His people by which they can obey Him and avoid His prohibitions because He is just, fair, wise, and has clear excuses. He chooses from among His people as He wills to inform of His mission and authority over people. He chose Muhammad (a.s.) and sent him with His mission to His creation, but some unbelievers from (Muhammad's) people said out of envy and haughtiness, (Why was not this Qu'ran revealed to a man of importance in the two towns).[۲۲] They were Umayyah bin Abussalt and Abu Mas'oud ath-Thaqafi. But Allah refuted their sayings and thoughts when revealing, (Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is

[better than what they amass).[۲۳

p: ۹۵

Therefore, He enjoined on what He liked, and forbade from what He disliked. He would reward whoever obeyed Him and would punish whoever disobeyed Him. If Allah entrusted His affairs to His people, He would permit Quraysh[۲۴] to choose Umayyah bin Abussalt or Abu Mas'oud ath-Thaqafi for they were preferred by Quraysh to Muhammad .(.(a.s

When Allah disciplined the believers by saying, (And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter),[۲۵] He did not allow them to choose according to their desires, and He did not accept from them except to follow His orders and avoid His prohibitions that had been informed by those, whom He had chosen (as prophets). He, who obeyed Him, was guided, and he, who disobeyed Him, deviated and went astray and would be not excused because he had the ability to obey Allah's orders and avoid His prohibitions; therefore, Allah prevented a disobeyer from His reward and He would ...'punish him instead

Imam al-Hadi (a.s.) proved in the previous paragraphs the theory of "the matter between the two matters" that the imams of the Ahlul Bayt (s) believed in. This concept was established on a firm basis of understanding, intellect, and logic. Grand Ayatollah al-Khoei, in his studies on Usul, proved the matter. He said, 'The matter is not a matter of worship, but the medium way, by which the problem of "compulsion and free will" can be solved, is limited to it. Deeds of people depend on two sides; the first is their lives, abilities, knowledge, and the like, and the second is their wills and doings. The first side is from Allah and connected to His Eternal Being and is submissive to Him. It is the very connection and submission itself and not something has connection and submission. In ...this light, if Allah the Almighty stops that for a moment, surely life will stop

p: ۹۶

The second side is from people. Supposing the existence of the first side, it is connected with the second one in its essence and branched with it naturally. Hence, no deed comes from man except by the correlation of these two sides. But, if one side prevails, no deed is achieved. On this base, it is true to ascribe deeds to Allah and to man. To explain this point, we give examples to show the difference of the concepts of "compulsion" and "free :will" from the theory of the Twelver Shia. A deed of man comes in three kinds

First, the deed that comes without man's will and choice; as when we suppose that there is someone with a trembling hand who is unable to control his hand. If his master ties a sword in his trembling hand, with supposing that there is someone lying beside him, though this man knows that when the sword slips from his hand and falls on that sleeping person, it will kill him, naturally this deed is away from his will and choice. Reasonable people see that he is not responsible for this deed and he is not to be blamed for it. The one, who is responsible and to be blamed for that, is the one who ties the sword in that ."man's hand. This is the theme of the theory of "compulsion

Second, the deeds that come from man by his will, choice, and independency with no need to any other than him; it is as if when we suppose that a master gives a sword to a free person who is free to do what he wants and able to move his hand freely. In this case, if this person commits a murder in the outside, he himself will be responsible for that murder and not the giver of the sword, though the giver of the sword knows that giving the sword to that person leads to a murder besides that he can take the sword from that person whenever he wants; nevertheless, the murder cannot be imputed to the giver of the sword but to that person who was free in moving his hand with no external ."influence. This is the theme of the theory of "free will

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Third, the deeds that come from man by his choice and power, though he is not independent by himself but in need of other than him that if the aid of that other one stops at any time, his deeds will stop definitely; as an example we suppose that the master has a paralyzed slave that is unable to move. The master connects an electric current to the slave's body to arouse power in his muscles and make him able to move and act. The master holds the control of the electric current, which gives power to the slave's body at all time, with his hand that if he cuts the current for a moment, the power will be cut from the slave's body and he becomes unable to move. On this base, if the master connects that power to the slave's body and the slave goes by his will and kills someone where the master knows what the slave does, in this case this deed is imputed to both of them; to the slave because he is able to or not to do that deed as he wills after power is connected to his body, and to the master because he gives power to the slave even at the time of committing that murder though he is able to cut that power from the slave at any time he wants. This is the theme and fact of the theory of "the matter between the two matters"…'[۲۶]

,We come back again to the tradition of Imam al-Hadi (a.s.). He says

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The matter between the two matters is neither "compulsion" nor "free will". It is this what' Ameerul Mo'minin (a.s.) told Abayah bin Rub'iy al-Asadi about when he asked him about the ability by which man could stand up, sit down, and act. Ameerul Mo'minin (a.s.) said to Abayah, 'You asked about ability. Do you have it without Allah or with Allah?' Abayah kept silent and did not know what to say. Imam Ali (a.s.) said, 'If you say that you have it with Allah, I will kill you, and if you say that you have it without Allah, I will kill you.' Abayah said, 'Then what shall I say, O Ameerul Mo'minin?' Imam Ali (a.s.) said, 'You say that you have it by Allah Who has it without you. If He makes you possess it, it is from his favor, and if He deprives you of it, it is from His trial for you. He is the Possessor of what He makes you possess, and He is the Powerful over what He gives you power in. Do you not hear people asking (Allah) for ability and power when they say: there is no ability and power save in Allah (la hawla wela quwwata illabillah)?' Abayah said, 'O Ameerul Mo'minin, what does it mean?' Imam Ali (a.s.) said, 'There is no ability to keep away from disobediences save by the preservation of Allah, and we have no power to obey Allah save by the assistance of '.Allah.' Abayah jumped and kissed Imam Ali's hands and feet

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Imam al-Hadi (a.s.) added, 'It is narrated from Ameerul Mo'minin (a.s.) that one day Najda came to him asking about how to know Allah. He asked, 'O Ameerul Mo'minin, with what you have known your Lord?' Imam Ali (a.s.) said, 'With the thinking that has empowered me and the mind that has led me.' Najda said, 'Are you molded into that?' Imam Ali (a.s.) said, 'If I am molded into that, I shall not be praised for good deeds and blamed for bad deeds, and so a good doer shall deserve blame more than a wrongdoer. I know that Allah is Eternal, Everlasting and any other than Him is transient and mortal. The Eternal, Everlasting One is not like a transient creature.' Najda said, 'I see you have become wise.' Ameerul Mo'minin (a.s.) said, 'I am free to choose. If I commit a bad deed instead of good '.deed, I shall be punished for it

It is also related to Ameerul Mo'minin (a.s.) that he said to a man who asked him after coming back from Sham, 'O Ameerul Mo'minin, tell us about our marching to Sham! Is it by the fate of Allah?' Ameerul Mo'minin (a.s.) said, 'O sheikh (old man), yes. You do not ascend up a hill or descend a valley unless it is by the will and fate of Allah.' The old man '.said, 'I expect the reward of my efforts from Allah O Ameerul Mo'minin

Imam Ali (a.s.) explained fate by saying, 'O sheikh, wait! Allah has rewarded you for your marching as you march, for your residence as you reside, and for your going back as you go back. You may think it is inevitable fate and inescapable doom. If it is so, then reward and punishment, enjoining and forbidding, scolding, warning and threatening will be void, and a bad doer shall not be blamed and a good doer shall not be rewarded. A good doer shall be worthier of being blamed than a guilty one, and a guilty one shall be worthier of reward than a good doer. This opinion is of idolaters, enemies of Allah, fatalists, and the magi. O sheikh, Allah the Almighty has charged His people but given them the option to do or not to do, and forbidden them as warning. He gives much for a little. He is not disobeyed out of defeat and He is not obeyed by force. He has not created the heavens, the earth, and what is between them in vain. That is the opinion of those who disbelieve, and woe unto those who disbelieve from the Fire...' The old man got up, kissed Imam Ali's .head, and recited some verses of poetry praising him

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Ameerul Mo'minin proved what complied with the Book and he denied "compulsion" and "free will" and showed that whoever believed in them denied the Book of Allah and was unbeliever. We seek the protection of Allah from deviation and disbelief. We believe neither in compulsion nor in free will, but we believe in "the matter between the two matters" that is the trial of the ability which Allah has given to us in order to worship Him with it as the Book witnessed and the pure imams of the Prophet's progeny (peace be upon them) believed in...'

Imam al-Hadi (a.s.) gave an example by saying, 'The example of the trial of ability is like the example of a man who possesses a slave and he has too much money. He wants to try his slave though he knows what his slave shall be and do. He gives the slave some of his money and agrees with him on some things. He orders him to spend the money on some things and forbids him from other things that he (the master) does not like. He orders him to avoid them and not to spend from his money on them, though money is spent in both sides. The slave spends some money in obeying the master and seeking his pleasure, and some in the way he has forbidden.

The master houses the slave in a temporary house and informs him that he shall not live in this house forever but he shall live in another house, which the master will take him to, where there shall be eternal reward and eternal punishment. If the slave spends the money in the way that the master has ordered him to do, he shall be rewarded with the eternal reward as his master has promised to reward him in the other house that he will take him to, and if he spends the money in the way that his master has forbidden him from, he shall be punished with eternal punishment in the eternal house. The master determines a limit for that. It is the abiding in the first house. When the limit is reached, the master changes the slave and the money, though he is still the owner of the slave and money in all times but he has promised that he shall not deprive the slave of that money as long as he lives in that house until he completes his abiding in it.

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The master fulfils the desires of the slave because justice, loyalty, fairness, and wisdom are from the qualities of the master. If the slave spends that money in the way he is ordered of, the master shall carry out his promise to him by rewarding him with eternal bliss in an everlasting house, and if he spends the money in the way he is forbidden from and contradicts the orders of his master, he shall be punished with the eternal punishment that the master has warned him of. Doing that, the master is not unjust to the slave because he has pre-informed him that he will carry out his promise and threat to .him. It is for this reason that the master is described as mighty and omnipotent

The master is Allah the Almighty, the slave is man, money is the vast power of Allah, the trial is the showing of wisdom and might, the temporary (transient) house is the worldly life, the sum of money that the master has given to the slave is the ability that man has, and the way Allah has ordered the money to be spent in is the ability of following the prophets and acknowledging what they have brought from Allah the Almighty. The ways Allah has forbidden are the ways of Iblis, the promise of the eternal bliss is the Paradise, the transient house is this life, and the other house is the everlasting house that is the afterlife. The moderate concept between "compulsion" and "free will" is the trial and test of the ability that the slave has been given. It is explained in the five examples which Imam as-Sadiq (a.s.) has mentioned that they have had all virtues. I shall interpret them ‘.due to the proofs of the Qur'an and reason inshallah

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This example presented by Imam al-Hadi (a.s.) is clear that man has full control over his will and choice. When man obeys Allah, he obeys Him out of his satisfaction and choice and he is not forced into that, and when he disobeys his Lord, he does that by his will and choice too. On the base of this choice, the concept of "the matter between the two matters" is based, which is the concept that has been adopted by the infallible imams of .(.the Ahlul Bayt (a.s

Imam al-Hadi (a.s.) added, 'As for the saying of as-Sadiq (a.s.), it means the perfection of man's morals, the perfection of senses, constancy of mind, discernment, and eloquence. Allah says, (And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created).[٢٧] Allah informs that He has preferred man to all His creatures of animals, beasts, sea creatures, birds, and all living creatures by virtue of reason and speaking. Allah says, (Certainly We created man in the best make),[٢٨] and, (O man ! what has beguiled you from your Lord, the Gracious one, Who created you, then fashioned you, then proportioned you, into whatever form He pleased He constituted you),[٢٩] and in many .other verses

The first blessing of Allah for man is the soundness of his mind and his preference to all creatures with the perfection of his mind and the faculty of speaking. Every living creature in the earth is independent in its senses and complete in its being but man is preferred by the faculty of speaking to all other sensitive creatures. It is for this faculty of speaking that Allah has made man prevail over all creatures. Man is the commander while other creatures are submissive to him. Allah says, (thus has He made them subservient to you, that you may magnify Allah because He has guided you aright)[٣٠] and, (And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ;ornaments which you wear)[٣١] and, (And He created the cattle for you

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you have in them warm clothing and (many) advantages, and of them do you eat. And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture). And they carry your heavy loads to regions which you could not reach but with distress of the souls).[۳۲] For that, Allah invited man to follow His orders and obey Him by preferring him through straightening his shape and giving him the faculty of speaking and knowledge after giving him the ability of carrying out what He has .ordered him to do

Allah says, (Therefore be careful of (your duty to) Allah as much as you can, and hear and obey)[۳۳] and, (Allah does not impose upon any soul a duty but to the extent of its ability),[۳۴] and, (Allah does not lay on any soul a burden except to the extent to which He [has granted it),[۳۵

and in many other verses. If Allah deprives man of one of his senses, He exempts him from his duty by that sense. Allah says, (No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick).[۳۶] Allah has exempted these persons from jihad and all duties that they cannot do. Rather, He has imposed on wealthy people to offer the hajj and pay the zakat for they have the ability of that. Allah has not imposed the .hajj and zakat on poor people

He says, (and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it),[۳۷] and, (Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave...and for him who is unable to do so (the penance is) the feeding of sixty needy ones).[۳۸] This proves that Allah has not imposed on His people what is over than the ability He has given to them or forbidden them from what they have no ability to refrain from. This is the soundness of .creation

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And as for his saying “clearing the way”, it means that there is no watch over man that prevents him from carrying out what Allah has ordered him. It is due to the saying of Allah about the disabled who are not free to act as Allah says, (Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way).[٣٩] He informs that a disabled one is not given a way and so he is not to be blamed if .his heart is full of faith

As for time limit, it is the age of man where he is required to seek knowledge since he comes of age until death. He, who dies while seeking the truth and does not get perfection, shall be to good. Allah says, (and whoever goes forth from his house

emigrating to Allah and His Messenger, and then death overtakes him, his reward is [indeed with Allah).[٤٠

Equipments are wealth and power by which man can be able to follow the commands of Allah. Allah says, (There is no way (of blame) against the doers of good).[٤١] Do you not see that Allah has accepted the excuse of those who have no further money to spend, but imposed on the people who have enough money and riding camels (or horses)[٤٢] to go to the hajj and jihad? He has also accepted the excuse of the poor and imposed to them a share from the wealth of the rich. He has said, ((Alms are) for the poor who are confined in the way of Allah).[٤٣] Allah has exempted them and has not charged them with that .which they are unable to do

p: ١٠٥

As for his saying "the provoking cause", it is the intention that leads man to all his deeds. The sense of this intention is in the heart (mind). Whoever does a thing without intending it by his heart (sincerely) it shall not be accepted from him. Allah does not accept from man a deed except out of sincere intention, and therefore He has said about hypocrites, (They say with their mouths what is not in their hearts, and Allah is best aware of what they conceal).[۴۴] Then Allah revealed to His messenger (a.s.) a blame on the believer, (O you who believe! why do you say that which you do not do).[۴۵]

If man says something and believes in it, his true intention makes him prove his saying by doing, and if he does not believe in his saying, the truth of his saying shall not appear. Allah has permitted the true intention even if the doing does not comply with the intention because of something that may prevent from achieving the doing as Allah says, (...except he who is compelled while his heart is still content with faith)[۴۶] and (Allah does not punish you for what is vain in your oaths, but He will punish you for what your hearts have earned).[۴۷] The Qur'an and the traditions of the Prophet (a.s.) show that the heart is the possessor of all senses and it confirms their doings, and nothing invalidates what the heart confirms. This is the explanation of the five examples mentioned by as-Sadiq (a.s.) which determine "the position between the two positions". The two positions are "compulsion" and "free will". If these five items are found in a man, it is obligatory on him to do as Allah and His messengers have ordered, and if that man lacks one of these items, he is exempted from the doing concerning that item.

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As for the proofs in the Holy Qur'an on the “trying according to ability” which means the concept of “the matter between the two matters”, are many, such as this holy verse (And verily We shall try you till We know those of you who strive hard (for the sake of Allah) and the patient, and till We test your record),[۴۸] and (And those who deny Our revelations, We draw them near (to destruction) step by step from whence they know not),[۴۹] and (Do men think that they will be left alone on saying, We believe, and not be tried),[۵۰] and (And certainly We tried Sulaiman),[۵۱] and in the story of Prophet Moses (He said: So surely We have tried your people after you, and the Samiri has led them astray),[۵۲] and the saying of Moses (It is naught but Thy trial).[۵۳] These verses are compared one to another and they confirm one another.

As for the verses of affliction which mean “trying”, they are also many such as, (but that He might try you in what He gave you),[۵۴] and (then He turned you away from them that He might try you),[۵۵] and (We have tried them as We tried the people of the Garden),[۵۶] and (Who created death and life that He may try you; which of you is best in deeds),[۵۷] and (And when his Lord tried Ibrahim with certain words),[۵۸] and (and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others).[۵۹]

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These verses and many others like them prove the "trying". Allah the Almighty has not created the creations in vain, nor has He ignored them, nor has He showed His wisdom for play. He has said, (What! did you then think that We had created you in vain and that you shall not be returned to Us?).[۶۰] If someone says, 'Did Allah not know what His people would do so that He tried them?' We say, 'Yes, He knows what they shall do before they do. He says, (and if they were sent back, they would certainly go back to that which they were forbidden).[۶۱] Allah tries people to show them His justice and that He does not torture them except by a certain excuse and after committing their deeds. Allah says, (And had We destroyed them with chastisement before this, they would certainly have said: O our Lord, why didst Thou not send to us a messenger, for then we should have followed Thy communications before that we met disgrace and shame),[۶۲] and (and We never punish until we have sent a messenger),[۶۳] and ((We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers).[۶۴] So the trial of Allah is on the ability that He has given to man and this is the concept of "the matter between the two matters". About this .the Qur'an spoke and the traditions of the infallible imams (a.s.) confirmed

p: ۱۰۸

If someone says: What is the argument in this saying of Allah (Surely Allah makes err whom He pleases and guides aright whom He pleases),[۶۵] and in other verses like it? It is said: the metaphor in all these verses is in tow meanings; one is that Allah tells about His might that He is able to guide whomever He pleases and misguide whomever He pleases, and if He forces them into one of these two ways, neither reward nor punishment they would deserve, and the second is the "informing" like in this verse (And as to Thamud, We gave them guidance, but they chose error above guidance).[۶۶] It means that Allah has showed them the right way. If He had forced them into guidance, they would not be able to go astray. It is not whenever an allegorical verse is mentioned that it will be an evidence on the clear verses which we have been ordered to follow. Allah says, (He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical. Then as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation),[۶۷] and (...give good news to My servants who listen to the word, then follow the best of it; those are they whom Allah has guided, and those who are the men of understanding).[۶۸] The best of the word means the clearest and most decisive.

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May Allah make us successful in saying and doing to what He likes and pleases, and may He keep us away from His disobedience by His favor and grace. Much praise be to Allah as He deserves, and His blessings be on Muhammad and on His good progeny. Allah is [sufficient for us and most excellent is the Protector.'[۶۹

This is the end of the wonderful letter of Imam al-Hadi (a.s) in which he refuted the illusions of the Ash'arites and the Mu'tazilites and proved with irrefutable proofs the concept of "the matter between the two matters" which the infallible imams of the Ahlul .Bayt (a.s) believed in

Footnote

.Qur'an, ۵:۵۵-۵۶ [۱]

.Qur'an, ۳۳:۵۷ [۲]

Mustadrak as-Sahihayn, vol.۳ p.۱۲۲, al-Isabah,vol.۴ p.۳۰۴, Kanzul Ummal, vol.۶ p.۱۵۲, [۳] .Majma' az-Zawa'id, vol.۹ p.۱۲۹, ar-Riyadh an-Nadhirah, vol.۲ p.۱۶۵

Mustadrak as-Sahihayn, vol.۳ p.۱۳۰, Tareekh Baghdad, vol.۱۳ p.۳۲, Usd al-Ghabah, vol.۴ [۴] .p.۳۸۳, Majma' az-Zawa'id, vol.۹ p.۱۳۱

Sahih of ibn Majah, p.۱۲, Hilyat al-Awliya', vol.۱p.۶۲, Khasa'is of an-Nassaei, p.۳۲, Kanzul [۵] .Ummal, vol.۶ p.۳۹۵

.Qur'an, ۱۸:۴۹ [۶]

.Qur'an, ۲۲:۱۰ [۷]

.Qur'an, ۱۰:۴۴ [۸]

.Qur'an, ۲:۸۱ [۹]

.Qur'an, ۴:۱۰ [۱۰]

.Qur'an, ۴:۵۶ [۱۱]

.Qur'an, ۲:۸۵ [۱۲]

[۱۳] Qur'an, ۶:۱۶۰.

[۱۴] Qur'an, ۳:۳۰.

[۱۵] Qur'an, ۴۰:۱۷.

[۱۶] Qur'an, ۳۹:۷.

[۱۷] Qur'an, ۳:۱۰۲.

[۱۸] Qur'an,۵۱:۵۶-۵۷.

[۱۹] Qur'an,۴:۳۶.

[۲۰] Qur'an, ۸:۲۰.

[۲۱] Qur'an, ۲:۸۵.

[۲۲] Qur'an, ۴۳:۳۱.

[۲۳] Qur'an, ۴۳:۳۲.

[۲۴] Quraysh was the tribe which inhabited Mecca.

[۲۵] Qur'an, ۳۳:۳۶.

[۲۶] Lectures on usul al-Fiqh, vol.۲ p.۸۷-۸۹.

[۲۷] Qur'an, ۱۷:۷۰.

[۲۸] Qur'an, ۹۵:۴.

[۲۹] Qur'an, ۸۲:۶-۸.

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[۳۰] Qur'an, ۲۲:۳۷.

[۳۱] Qur'an, ۱۶:۱۴.

[۳۲] Qur'an, ۱۶:۵-۷.

[۳۳] Qur'an, ۶۴:۱۶.

[۳۴] Qur'an, ۲:۲۸۶.

[۳۵] Qur'an, ۶۵:۷.

[۳۶] Qur'an, ۲۴:۶۱.

[۳۷] Qur'an, ۳:۹۷.

[۳۸] Qur'an, ۵۸:۳-۴.

[۳۹] Qur'an, ۴:۹۸.

[۴۰] Qur'an, ۴:۱۰۰.

[۴۱] Qur'an, ۹:۹۱.

[۴۲] Means of transportation.

[۴۳] Qur'an, ۲:۲۷۳.

[۴۴] Qur'an, ۳:۱۶۷.

[۴۵] Qur'an, ۶۱:۲.

[۴۶] Qur'an, ۱۶:۱۰۶.

[۴۷] Qur'an, ۲:۲۲۵.

[۴۸] Qur'an, ۴۷:۳۱.

[۴۹] Qur'an, ۷:۱۸۲.

[۵۰] Qur'an, ۲۹:۲.

[۵۱] Qur'an, ۳۸:۳۴.

[۵۲] Qur'an, ۲۰:۸۵.

[۵۳] Qur'an, ۷:۱۵۵.

[۵۴] Qur'an, ۵:۴۸.

[۵۵] Qur'an, ۳:۱۵۲.

[۵۶] Qur'an, ۶۸:۱۷.

[۵۷] Qur'an, ۶۷:۲.

[۵۸] Qur'an, ۲:۱۲۴.

[۵۹] Qur'an, ۴۷:۵.

[۶۰] Qur'an, ۲۳:۱۱۵.

[۶۱] Qur'an, ۶:۲۸.

[۶۲] Qur'an, ۲۰:۱۳۴.

[۶۳] Qur'an, ۱۷:۱۵.

[۶۴] Qur'an, ۴:۱۶۵.

[۶۵] Qur'an, ۳۵:۸.

[۶۶] Qur'an, ۴۱:۱۷.

[۶۷] Qur'an, ۳:۷.

[۶۸] Qur'an, ۳۹:۱۷-۱۸.

[۶۹] Tuhaf al-Uqul, p.۴۵۸-۴۷۵, also mentioned in brief in al-Ihtijaj by at-Tabarsi.

Samples from his supplications

The supplications of the Ahlul Bayt (a.s) formed a wonderful part in the Islamic heritage.

They had established the bases of behaviors and morals and the spiritual elements of personality. They included important, political documentations that showed the extent of persecution and oppression the Islamic nation faced during those ages under the rule of the Umayyads and the Abbasids who spared no effort in oppressing people and making them as tools to serve the rulers and their retinues. Besides that these supplications showed the resort and devotedness of the imams to Allah and that they believed with .their hearts, feelings, and passions

His supplication (du'a) at distresses

When Imam al-Hadi (a.s) suffered a distress or he wanted some need to be satisfied, he prayed Allah with this du'a. Narrators said that before reciting this du'a Imam al-Hadi (a.s) fasted on Wednesday, Thursday, and Friday, performed a ghusl in the morning of Friday, paid charity to a poor person, offered a four rak'as prayer, and then he spread his palms ,towards the heaven and invoked sincerely by reciting

p: ١١١

O Allah, praise be to You that is the best praise that You deserve, the most pleasant" praise to You, the most appropriate praise to You, the most beloved praise to You. Praise be to You as You deserve, and as You accepted it to Yourself, and as those, whom You accepted their praise, praised You from all Your creation. Praise be to You as Your prophets, messengers, and angels praised You with, and as it fits Your glory, highness, and greatness. Praise be to You that tongues fail to describe, and speech stops before reaching its end. Praise be to You that is not less than Your contentment, and that is .better than every praise

O Allah, praise be to You in joy and trouble, ease and distress, soundness and illness, years and ages. Praise be to You for Your favors and blessings to me. Praise be to You for what You have gifted me, tried me, healed me, provided me with livelihood, given me what I need, preferred me, honored me, dignified me, and guided me to Your religion; a .praise that no describer can describe and no sayer can suffice

O Allah, praise be to You for Your kindness to me, and Your favors on me, and Your preferring me to other than me. Praise be to You for Your adjusting my creation, and for Your educating me well as a favor from You and not for a precedent good from me. O my Lord, then which blessing You have not given me, and which gratitude that is not required from me to You?! I am satisfied with Your kindness, and You suffice me from among all .creation

p: ١١٢

O my Lord, You are the Bestower upon me, the Beneficent, the Gracious, the Beautiful, the Lord of glory and honor, and of great favors and blessings, so praise be to You for all that. O my Lord, You did not disappoint me in any distress, did not betray me for any guilt, and did not expose me for any concealed sin. Your blessings are continuous on me in .every difficulty and ease. You have always done me good and pardoned me

O Allah, make me enjoy my hearing, sight, and organs and all that which the earth has for me. O Allah, my first need I ask You for, and my wish I request from You, and make it the means before my request, and I come nearer to You by it is the sending of blessing on Muhammad and the progeny of Muhammad and I ask You to have blessing on him and on them as the best blessing that You have commanded Your people to send on them, and as the best of that which any of Your people has ever asked You for, and as You are responsible for them until the Day of Resurrection. O Allah, have blessing on them inasmuch as all those who have sent blessings on them, and inasmuch as all those who shall send blessing on them; a continuous blessing with the means, exaltedness, and virtue, and have blessing on Your prophets, messengers, and Your good slaves, and have !blessing on Muhammad and the progeny of Muhammad and send much peace on them

p: ۱۱۳

O Allah, and from Your generosity is that You do not disappoint whoever asks You for something, and looks forward to what You have, and You dislike whoever does not ask You, and no one is so other than You. O my Lord, my greed for Your mercy and forgiveness, and my trust in Your kindness and favor has led me to call on You, yearn for You, and offer my need before You. I have presented before my ask the aiming at You by the means of Your Prophet, who had brought the truth from You, and brought Your light and straight path by which You have guided the people, and by whose light You have enliven the earth, and whom You have endowed with the highest dignity, and honored with the shahada, and sent him after a cessation of the messengers. O Allah, I believe in his secret and openness, and in the secret of his

progeny whom You had kept uncleanness away from and purified a thorough purifying... O Allah, do not cut between me and them in this life and in the afterlife and accept my !deeds by them

O Allah, You had guided Your people to Yourself when You said, (And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way),[۱] and (O my servants, who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving, the Merciful),[۲] and (And Noah did certainly call upon Us, and best of answerers are We).[۳] O Lord, yes! The best of the called upon You are, the best of lords You are, and the best of answerers You are! You say, (Say: Call upon Allah or call upon the Beneficent; whichever you call upon, His are the best names),[۴] and I call upon You, O Allah, by Your names which if You are called upon by, You respond and if You are asked by, You give. I call upon You suppliantly, humbly with the call of one whom inadvertence has taken away and neediness has exhausted. I call upon You with the call of one who has given up, confessed his guilt, and hoped for Your great pardon, and wide .reward

p: ۱۱۴

O Allah, if You have singled out someone, who followed what You have ordered him and acted as You have created him for, with Your mercy, he would not reach that except by You and Your assistance. O Allah…to You my Master is my preparing hoping for Your prizes and gifts. I ask You to have blessing on Muhammad and on the progeny of Muhammad and to satisfy my ask and need…

O You, the most generous of givers, the best of the beneficent, have blessing on Muhammad and on the progeny of Muhammad, and whoever from Your people wants to harm me disconcert his heart, refute his tongue, blind his sight, curb his head, make him busy with himself, and make me safe from him by Your might and power! O Allah, do not make it the last time to me that I call upon You suppliantly, and if You do, then forgive me all my faults with forgiveness that does not leave one guilt. Make my call among the responded calls, my deed among the accepted deeds near you, and my speech among that which comes up to You of good deeds, and make me with Your Prophet and choice, and the imams, peace be upon them all. By them I beseech You, and by them I yearn to You. Respond to my call O the most Merciful of the merciful, and forgive me my slips.'

Then Imam al-Hadi (a.s) asked for his need and went down into prostration and said,

p: ١١٥

There is no god but Allah the Forbearing, the Generous. There is no god but Allah the" Most High, the Great. Glory be to Allah the Lord of the seven heavens, the lord of the seven earths, and the Lord of the Great Throne. O Allah, I resort to Your pardon from Your punishment, and to Your contentment from Your wrath, and to You from You. I cannot reach the praise of You or the gratitude to You. You are as You have praised Yourself. Make my life a growth to me in every good, and my death a relief to me from every evil. Make the delight of my eyes in Your obedience. O my Trust and Hope, do not burn my face in Fire after my prostration to You my Master. With no favor from me on You, You have the favor on me, so pity my weakness and delicate skin, and relieve me from the distresses of this life and of the afterlife, and favor me with the company of the Prophet (a.s) and his progeny (peace be upon them) in the high ranks in the Paradise...O You the Light of light, the Manager of affairs, Generous, Glorious, One, Unique, Eternal, Who neither begot nor was begotten, and there is none comparable to You, O You Who are so and no one is so other than You, O You Whom there is no god in the high heavens or in the low earth other than You, O You Who honor every humble one, and humble every mighty one, by Your glory and loftiness I have lost my patience, so have blessing on Muhammad and the progeny of Muhammad and relieve me!...

p: ۱۱۶

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[۱] Qur'an, ۲:۱۸۶.

[۲] Qur'an, ۳۹:۵۳.

[۳] Qur'an, ۳۷:۷۵.

[۴] Qur'an, ۱۷:۱۱۰.

His du’a at sleeping and others

When he went to bed or awoke from sleep, he recited this du’a:

“There is no god but Allah the Alive, the Eternal, and He has power over all things. Glory be to Allah, the Lord of the worlds and the Deity of the messengers. Glory be to Allah, the Lord of the seven heavens and all that which they have, and the Lord of the seven earths and all that which they have, the Lord of the Great Throne, and peace be on the messengers, and praise be to Allah the Lord of the worlds.”

The du’a of resorting

“O You, my supply, my hope and reliance, my resort and support, O You the One and Unique, O You, Who “say: He, Allah, is One”, O Allah, I ask You by those like whom You have not created in Your creation, to have blessing on them…”

His du’a of seeking protection from Satan

“O You Who are mighty in Your might, Who are the mightiest in Your might, make me mighty from Your might, assist me with Your help, keep away from me the evil suggestion of the Devils, defend me by Your defense, protect me by Your protection, and make me from the good people of Your creation, O You One, Unique, Eternal!’

A lofty du’a

“O You the most hearing of hearers, the most perceptive of seers, the best of lookers, the promptest of accounters, the Most Merciful of the merciful, the wisest of judges, have blessing on Muhammad and on the progeny of Muhammad, and increase my livelihood,

prolong my old, favor me with Your mercy, make me from those who defend Your religion and do not replace me by other than me…!’[۱]

p: ۱۱۷

.A'yan ash-Shia, vol.۴ p.۲۸۵ [۱]

His communes

Imam al-Hadi (a.s) communed Allah the Almighty in the darkness of night with a suppliant heart and peaceful soul. It was narrated that he said in his communes:

۱. "O my Lord, a guilty has come, and a poor has sought; do not disappoint his effort! Have mercy on him, and forgive his faults.'[۱]

۲. "My Lord, bless Muhammad and the progeny of Muhammad, and have mercy on me when my trace will disappear from this life and my mention will be removed among people, and I shall be forgotten as those who had been forgotten. My Lord, I have become old, my skin has become delicate, my bones have become thin, time has affected me, my death has approached me, my days have elapsed, my lusts have gone but my guilt remained! O my Lord, have mercy on me when my shape will change!"[۲]

۳. "O my Lord, thoughts of thinkers went astray, sights of seers fell short, descriptions of describers dissipated, sayings of fabricators vanished before the wonders of Your affair, or the reach to Your highness, for You are in the unreachable place, and no eye can fall upon You with a glance or expression. How far, and how far! O You the First, the Only, the Unique! You have exalted in highness with the glory of greatness, and risen up beyond every bottom and end with the omnipotence of pride."[۳]

.Ad-Durr an-Nadheem [۱]

.Ad'iyat al-Bihar [۲]

.At-Tawhid [۳]

p: ۱۱۸

His ziyarahs

A collection of wonderful ziyarahs[۱] were transmitted from Imam al-Hadi (a.s) by which he visited his pure fathers, the infallible imams of the Ahlul Bayt (a.s). These ziyarahs are full of arguments on the right of the Ahlul Bayt (a.s) in the Islamic caliphate. They also .include important documentations of their achievements, morals, virtues, and qualities

Az-Ziyarah al-Jami'ah is the most famous and important ziyarah of the infallible imams (a.s). It is very widespread among the Shia and all followers of the Ahlul Bayt (a.s) who have memorized it. They recite it on Fridays as a visit to the pure imams (a.s). It has been published hundreds of times in different editions and we think there is no need to mention .it here for it is very well-known and widespread among Muslims

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[۱] Ziyarah linguistically means "a visit" but here it refers to the special sacred wordings said by the infallible imams of the Ahlul Bayt (a.s) and by others as a kind of greeting, respect and reverence offered to the Ahlul Bayt (a.s) and other holy personalities when .visiting their shrines or may be recited on certain days and occasions wherever one is

Ziyarah of al-Ghadir

The Day of al-Ghadir is one of the most important occasions for the Twelver Shia who consider it as an Eid where the Prophet (a.s) had appointed Imam Ali (a.s) as the caliph over Muslims after him. The Shia visited and still visit the holy shrine of Imam Ali (a.s) on .the Day of al-Ghadir every year to confirm their guardianship and allegiance to him

p: ۱۱۹

Imam al-Hadi (a.s) visited the holy shrine of his grandfather Imam Ali (a.s) in the year when al-Mu'tasim, the Abbasid caliph, brought him from Medina to Sammarra'.[۱] Imam al-Hadi (a.s) visited his grandfather Ameerul Mo'minin with this wonderful ziyarah in which he mentioned the virtues of Imam Ali (a.s) and the political and social problems he suffered at that age. We mention here some passages from the ziyarah:

…"And you were the first one who believed in Allah and offered prayer to Him, fought in His way, and did well in the house of polytheism where the earth was full of deviation and Satan was worshipped openly.

You had the memorable situations, famous occasions, and great days; the Day (battle) of Badr and the Day of al-Ahzab (when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. There the believers were tried and they were shaken with severe shaking, and when the hypocrites, and those in whose hearts was a disease, were saying: Allah and His messenger promised us naught but delusion, and when a party of them said: O people of Yathrib, there is no place to stand for you here, therefore go back, and a party of them asked permission of the prophet, saying: Surely our houses are exposed; and they were not exposed; they only desired to fly away)[۲] and Allah said, (And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it only increased them in faith and submission).[۳]

p: ۱۲۰

Then you killed their Amr[۴] and defeated their parties (and Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty).[۵] And on the Day of Uhud (when you climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight),[۶] but you drove away the polytheists from the Prophet (a.s) on the right and on the left until Allah drove them from it (war) fearfully and gave victory by you to the (disappointers), and on the Day of Hunayn as Allah said, (when your great numbers made you vain, but they availed you nothing and the earth became strait to you .notwithstanding its spaciousness, then you turned back retreating

Then Allah sent down His tranquility upon His Messenger and upon the believers).[۷] And the believers were you and your companions...And on the Day of Khaybar when Allah showed the weakness of the hypocrites and cut the roots of the unbelievers- praise be to Allah the Lord of the worlds- (And certainly they had made a covenant with Allah before, [that they would not turn (their) backs; and Allah's covenant shall be inquired of).[۸

And you participated with the Prophet (a.s) in all his wars and battles holding the banner before him, and beating with the sword in front of him. Then for your well-known resolution and insight on affairs, he made you the emir in the battles and there was no ...emir over you

p: ١٢١

In your sleeping in the bed (of the Prophet)[۹] you were like the slaughtered (Prophet Ishmael) Peace be upon him, that you responded as he responded, and you obeyed as he obeyed patiently hoping for the reward when his father said to him, (O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father, do what you are commanded; if Allah please, you will find me of the patient ones),[۱۰] and so were you when the Prophet (a.s) ordered you to sleep in his bed to save him by your self and you hurried to respond obediently and to expose your self to killing, and so Allah thanked your obedience and showed your good deed by saying, (And among men is he who sells himself to seek the pleasure of Allah).[۱۱]

I witness that you contradicted desires, allied with piety, suppressed anger, pardoned people, became angry when Allah was disobeyed, became pleased when Allah is obeyed, carried out what you were entrusted with, kept what you were confided, achieved what you were charged with, and waited for what you were promised, and I witness that you did not avoid (some people) out of humbleness, nor refrained from your right (in the caliphate) with grief, nor abstained from confronting the extorters of your right out of subservience, nor you showed satisfaction unlike the satisfaction of Allah out of flattering, nor you became weak after what you faced for the sake of Allah, nor you weakened or gave up the demanding of your right and lay in wait. God forbid! You were not so, but if you were wronged, you were content with your Lord and entrusted your affairs to Him.

p: ۱۲۲

You did not mind misfortunes, and did not weaken at distresses, and did not abstain from fighting against falseness...It was you who said: neither do the masses of people around me increase my glory, nor does their separation from me cause me loneliness even if all ...people betray me

Allah the Almighty responded to His prophet's call concerning you,[۱۲] and then He ordered him to announce that he entrusted you with the affair (caliphate) of his nation as glorification to you, declaring your proof, and refuting the falsehood and fabricated excuses. When he feared a sedition from the dissolute and feared

for you from the hypocrites, the Lord of the worlds revealed to him, (O Messenger, deliver what has been revealed to you from your Lord, and if you do it not, then you have not delivered His message, and Allah will protect you from the people).[۱۳] He burdened himself with journey, stopped at the hot desert, and made his speech. He called out and made everyone hear, and asked them, 'Have I informed?' They said, 'By Allah, yes!' He said, 'O Allah, bear witness!' Then he said, 'Am I not worthier of Muslims than themselves to them?' They said, 'Yes, you are.' Then, he took your hand and said, 'Whoever his guardian I am, here is Ali to be his guardian. O Allah, support whoever supports him, be enemy to whoever shows enmity towards him, help whoever helps him, and disappoint whoever disappoints him!' They did not believe in what Allah had revealed to His prophet ...!concerning you except a few, and most of them did not add save perdition

p: ۱۲۳

Then was your ordeal on the Day of Siffin when the copies of the Qur'an were raised trickily and cunningly. Suspicion appeared, the truth was known, but supposition was followed. It was like the ordeal of Aaron when Moses made him the emir over his people but they separated from him and left him alone while Aaron calling out, (O my people! you are only tried by it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my order. They said: We will by no means cease to keep to its worship until Musa returns to us).[۱۴] So were you when the copies of the Qur'an were raised and you said: 'O people, you are tried by it and deceived.' But they disobeyed and objected to you and .called for the two judges

You, before Allah, exempted yourself from their doing and made Allah the judge over them. When the truth shone, and their abominable doing was refuted, they confessed their fault and deviation from the truth, and after that they disagreed. Then, they forced you to accept the arbitration which you denied and prohibited but they liked. They permitted their guilt that they committed. You were on insight and guidance and they were in deviation and blindness. They still insisted on hypocrisy and were still in error until Allah made them taste the evil results of their doing and He killed from them by your sword who opposed you and became wretched and lost, and gave life by your argument to whoever followed the guidance and was happy. The blessings of Allah be on you everywhere and everywhen. Neither can a praiser cover your description, nor can a ...'dispraiser encompass your virtues

p: ۱۲۴

.Mafatih al-Jinan by Sheikh Abbas al-Qummi, p. ۳۶۳ [۱]

.Qur'an, ۳۳:۱۰-۱۳ [۲]

.Qur'an, ۳۳:۲۲ [۳]

Amr bin Abd Widd was the most famous, and bravest hero of the polytheists who [۴] .fought in the battle of al-Ahzab

.Qur'an, ۳۳:۲۵ [۵]

.Qur'an, ۳:۱۵۳ [۶]

.Qur'an, ۹:۲۵-۲۶ [۷]

.Qur'an, ۳۳:۱۵ [۸]

Here Imam al-Hadi (a.s) talked about the sleeping of Imam Ali (a.s) in the Prophet's bed [۹] .when Quraysh decided to kill the Prophet (a.s) but Imam Ali (a.s) sacrificed his life for him

.Qur'an, ۳۷:۱۰۲ [۱۰]

.Qur'an, ۲:۲۰۷ [۱۱]

In this passage Imam al-Hadi (a.s) talked about the famous event of al-Ghadir when [۱۲] Muslims paid homage to Imam Ali (a.s) as the caliph after the Prophet (a.s) due to the .decree of the Prophet (a.s) himself

.Qur'an, ۵:۶۷ [۱۳]

.Qur'an, ۲۰:۹۰-۹۱ [۱۴]

From the prophets' stories

.In some traditions Imam al-Hadi (a.s.) told his companions some stories of the prophets

Noah and Iblis

Imam al-Hadi (a.s.) related a dialogue between Prophet Noah (a.s.) and Iblis. He said, 'One day, Iblis came to Noah and said to him, 'You have done me a great favor. Trust in me and I shall not betray you.' Noah became angry. Allah revealed to him to let Iblis speak out. Noah said to Iblis, 'Speak out!' Iblis said, 'If we find the son of Adam stingy, envious, arrogant, or rash, we (the Devils) snatch him as the snatching of a ball. If all these morals gather in him, we call him a mutinous devil.' Noah said, 'What is the great favor I have done to you?' Iblis said, 'You invoked Allah against the people of the earth and sent them to Hell, and so I was free. Without your invoking against them, I would be busy with them for a long time.'[١]

p: ١٢٥

Moses and Allah

Imam al-Hadi (a.s.) related, "Moses said, O my Lord, what is the reward of one who avoids ?'treason out of being shy of You

'.Allah the Almighty said, 'He shall be safe on the Day of Resurrection

?'Moses said, 'What is the reward of one who loves the people of Your obedience

'.Allah the Almighty said, 'I will save his body from My Fire

?'Moses said, 'What is the reward of one who kills a believer intentionally

Allah the Almighty said, 'I will not look at him on the Day of Resurrection and I will not '.pardon his sin

Moses said, 'My Lord, what is the reward of one who refrains from harming people and ?'helps them instead

Allah the Almighty said, 'On the Day of Resurrection, Fire will say to him: I have no way over you.'[۲] Imam al-Hadi (a.s.) told such stories to his companions to be examples for .them on good morals and manners

A maxim from Jesus Christ

Imam al-Hadi (a.s.) narrated to his companions, 'If one of you gives (charity) with his right '.hand, let him conceal that from his left hand, and if he prays, let him conceal that

Allah the Almighty loves that when a believer gives charity or does good, he is to keep it secret and not to announce or spread it among people lest he shall lose the reward, for he .has to seek the reward from Allah

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[۱] .Qisas al-Anbiya' (The stories of the prophets) by ar-Rawandi

.Al-Amali by as-Saduq [٢]

From the Islamic events

Imam al-Hadi (a.s.) talked to his companions about some important Islamic events that happened at the first Islamic age. One of them was the killing of the martyr Qanbar, ,Imam Ali's servant, at the hand of the tyrant al-Hajjaj bin Yousuf ath-Thaqafi.[١] He said

Qanbar came in to al-Hajjaj bin Yousuf who shouted at him, 'What service did you offer' ?'to Ali bin Abu Talib

'.Qanbar said, 'I helped him in performing ablution

?'Al-Hajjaj said, 'What did he say when he finished his ablution

Qanbar said, 'He recited this Qur'anic verse: (But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair. So the roots of the people who were unjust were cut off; and all praise is due to [Allah, the Lord of the worlds).[٢

?'!Al-Hajjaj said, 'I think he meant us

'.Qanbar said, 'Yes, he did

?'Al-Hajjaj said to Qanbar, 'What do you do if I behead you

'.Qanbar said, 'Then I shall be happy and you shall be wretched

[The tyrant ordered his men to behead this good man and he was killed.'[٣

The virtue of the Prophet and Ali

Imam al-Hadi (a.s.) praised the innumerable favors the Prophet (a.s.) and Imam Ali (a.s.) did the nation. He said, 'From glorifying Allah is the preferring of the two fathers of religion Muhammad and Ali to the fathers of kinship, and from being indifferent to the loftiness of Allah is to prefer the fathers of kinship to the fathers of religion; Muhammad [and Ali...'[٤

p: ۱۲۷

He also said, 'If the two fathers of religion Muhammad and Ali are not glorified to one more than his fathers of kinship, one shall have no value near Allah.'[٥]

The Prophet (a.s.) and his guardian Imam Ali (a.s.) have had rights on the nation more than the rights of fathers. By them Allah has taken people out of the life of ignorance, meanness, and wretchedness to the life of Islam that is full of honor, glory, and dignity.

The virtue of the ulama during the time of occultation

Imam al-Hadi (a.s.) talked about the virtue of the ulama during the time of the occultation of his grandson Imam al-Mahdi (a.s.). He said, 'If, after the occultation of Imam al-Mahdi, there will be no ulama who will invite and guide to him, defend his religion with clear proofs, and save the weak faithful from the traps of Iblis and his followers and from the traps of the enemies of the Ahlul Bayt (a.s.), no one remains unless he will apostate from the religion of Allah, but it is they who will hold the hearts of the weak of the Shia as a shipper when holding the rudder of his ship. Those are the best of people near Allah.'

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[١] He was one the most oppressive walis of the Umayyads.

[٢] Qur'an, ۶:۴۴-۴۵.

[٣] Rijal al-Kashshi.

[۴] Ma'athir al-Kubara', vol.٣ p.٢٢٧.

[۵] Al-Ihtijaj.

The virtue of patience

Imam al-Hadi (a.s.) talked about patience and the great reward the patient shall get from their Lord. Al-Hasan bin Ali narrated, "I heard Abul Hasan saying, 'On the Day of Resurrection, a caller will call out: where are the patient? Some people will get up. Then, a caller will call out: where are the discerning? Some people will get up. The patient are those who are patient with the performing of the obligations, and the discerning are those who are discerning in refraining from sins.'[١]

p: ۱۲۸

.Bihar al-Anwar [۱]

Pessimism towards days

Islam resisted all bad habits and traditions of the pre-Islamic era. From those habits that Islam resisted was the pessimism at days which the pre-Islamic society believed in. It neither brought good nor did it save from evil, for all things were determined by Allah the .Creator of the universe and Giver of life

Al-Hasan bin Mas'oud[۱] said, "One day, I went to Abul Hasan Ali bin Muhammad (a.s.) after my finger was scratched, and a rider knocked against my shoulder, and I went into a crowd that some of my clothes were torn. I said: may Allah save me from your evil O day! '!How ill-omened you are

Abul Hasan (a.s.) said to me, 'O Hasan, you say so though you frequent us! You throw your '!guilt on that which is guiltless

'.I recovered my senses, understood my mistake, and said: I ask Allah to forgive me

Abul Hasan (a.s.) said, 'O Hasan, what is the guilt of days that you are pessimistic at when ?'you are punished for your deeds on them

I said, 'I always ask Allah for forgiveness. It is my repentance O son of the messenger of '.Allah

He said, 'By Allah, it does not benefit you. Allah punishes you for blaming days which have no guilt in what you blame them for. O Hasan, do you know that it is Allah Who rewards ?'and punishes for deeds whether sooner or later

'.I said, 'O yes, my master

p: ۱۲۹

'!He said, 'Do not give days a role in the judgment of Allah

[I said, 'O yes, my master."[۲

Imam al-Hadi (a.s.) confirmed what the Prophet (a.s.) had announced in one of his traditions that it was not from Islam that a Muslim be pessimistic, but he must have a .strong will and determination in doing everything except sins

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.He might be al-Hasan bin Sa'eed al-Ahwazi [۱]

.Tuhaf al-Uqul, p.۴۸۲-۴۸۳ [۲]

Cleanness

Imam al-Hadi (a.s.) invited to cleanness and prettification. He said, 'Allah is beautiful and He loves beauty and prettification, and He hates misery and miserable ones. Allah the Almighty likes, when He gives a blessing to His slave, to see the effects of that blessing appear on him.' He was asked, 'How is that?' He said, 'To clean his dress, make his smell good, order his house, and sweep the yard. Even a lamp lit before sunset takes poverty [away and increases livelihood.'[۱

.Al-Amali by Sheikh al-Mufid [۱]

Rarity of lawful income

Sayyid bin Tawus narrated that Muhammad bin Harun al-Jallab said, 'I said to my master Ali bin Muhammad al-Hadi (a.s.): we narrated from your fathers that a time would come where there would be nothing rarer than a friendly brother or gaining a lawful dirham (well-gotten money).' He said, 'O Muhammad, a friendly brother is available, but you are in a time where there is nothing rarer than a well-gotten dirham and a loyal, faithful [brother.'[۱

The rarity of well-gotten money results from the impiety in gaining and the greediness to get money in any way. As for a friendly brother who seeks his own benefits, he is

available everywhere and everywhen, but as for a god-fearing brother who keeps his brother away from committing sin and takes him to do good, he is rare at all times.

p: ۱۳۰

.Ma'athir al-Kubara', vol.٣ p.٢٢٧ [١]

Ignoring the fact of death

Imam al-Hadi (a.s.) was asked, 'Why do these Muslims hate death?' He said, 'Because they ignore it, and therefore, they hate it. If they knew it and were from the devotees of Allah, they would surely love it and know that the afterlife would be better than the worldly life.' Then Imam al-Hadi (a.s.) turned to his companions and said, 'Why do a child ?'and an insane refrain from drug that recovers their bodies and relieves them from pain

'.They said, 'Because they ignore the benefit of drug

He said, 'I swear by Him Who had sent Muhammad with the truth as prophet, whoever prepares himself to death, it would be better for him than this curative drug. If they know what bliss death gets to, they will love it and call for it more than a sane, determined man [when calling for drug to cure his diseases and get safety.'[١

In another tradition it was related that one day Imam al-Hadi (a.s.) visited a sick companion and saw him cry fearing from death. He said to him, 'O Abdullah (slave of Allah), you fear from death because you do not know it. If you become dirty and filthy, and you suffer from this dirt and filth that cause you sores and mange, and then you know that washing in the bathroom will relieve all that, do you not want to go to the bathroom and remove all that from you, or you hate to do that and you let filth, sores, and mange on ?'you

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The sick man said, 'O yes, son of the messenger of Allah, may Allah have blessing and peace on you and your household.'

Imam al-Hadi (a.s.) said, 'Death is that bathroom. It is the last thing remaining for you to wash your guilt and purify you from your sins. If you come to it and be its neighbor, you shall be free from every distress, grief, and pain, and shall get to every happiness and delight.' The sick man was calm. He submitted to death and pleased with the fate of Allah.[٢]

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[١] Ma'ani al-Akhbar by as-Saduq.

[٢] Ibid.

True repentance

Ahmad bin Hilal asked Imam al-Hadi (a.s.) about true repentance and he replied to him, 'that the inward and the outward are to be the same and better.'[١]

"The meaning of "rajeem

Abdul Adhim al-Hasani narrated that he heard Abul Hasan Ali bin Muhammad al-Hadi (a.s.) saying, 'The meaning of "rajeem-accursed" that Satan is described with is that he is stoned with curse, and rejected from every place of good. No faithful mentions him unless he curses him. In the eternal knowledge of Allah that when Imam al-Mahdi (al-Qa'im) (a.s.) will reappears, every believer at his time will stone Satan as he had been stoned with curse before.'[٢]

Mob

Imam al-Hadi (a.s.) said, 'Mob are the killers of the prophets...Allah was not pleased with them when He compared them to the livestock and said, (but they are worse).[٣]

Mobs are those groups of people who have no social or religious understanding. It is they whom tyrannical powers push to kill prophets and reformers throughout history.

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.Ma'ani al-Akhbar by as-Saduq [۱]

.Ma'ani al-Akhbar by as-Saduq [۲]

.Qur'an, ۷:۱۷۹ [۳]

Words of light

A collection of precious words was narrated from Imam al-Hadi (a.s.). These words are from the wonderful intellectual treasures in Islam, in which Imam al-Hadi (a.s.) has discussed different educational, moral, and psychological issues. Here are some of his :words

Better than good is its doer, better than favor is its sayer, and more preferable than" .۱ '.knowledge is its follower

He said to one of his servants, 'Blame so-and-so (friendly) and say to him: if Allah wants .۲ '.good for someone, He made him be pleased when he is blamed

".He, who asks for more than his merit, is worthier of deprivation" .۳

".The rightness of one, who ignores dignity, is his lowness" .۴

".Patience is to possess yourself and control your anger when you are able to show it" .۵

".People (run their affairs) in this life with money and in the afterlife with deeds" .۶

".Whoever is pleased with himself, many are those who are displeased at him" .۷

".Fates show you what you do not imagine" .۸

".The evilest of misfortune is bad morals" .۹

Wealth is the littleness of wishing and the satisfaction with what suffices you, poverty" .۱۰ is greediness and despair, and lowness is following the little and looking forward to '.insignificants

Imam al-Hadi (a.s.) was asked about resolution and he said, ‘It is to see your . ۱۱
‘.opportunity and hurry to achieve it as possible as you can

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The rider of a reluctant horse is a captive of himself." He, who walks in crooked ways," .۱۲ .is led by his fancy that throws him into the abyss of misfortunes

'.An ignorant one is a captive of his tongue" .۱۳

Disputing destroys old friendship, and unties firm knots. The least of it is that it leads" .۱۴ ".to hatred which is the first cause of the rupture of relations

".Blaming is the key to haughtiness, though it is better than spite" .۱۵

One of Imam al-Hadi's companions exaggerated in praising the imam who said to him, .۱۶ 'Much flattery attacks discernment. If you are trusted by your brother, turn from flattery ".to good will

".Misfortune for the patient is one, and for the impatient is two" .۱۷

".Envy eradicates good deeds, and pride brings detestation" .۱۸

".Self-conceit turns one away from seeking knowledge and leads him to ignorance" .۱۹

".Stinginess is the worst of morals, and greediness is a bad nature" .۲۰

".Associating with the wicked shows the wickedness of one who associates with them" .۲۱

The denying of blessings is a sign of ungratefulness and a cause for changing (of" .۲۲ ".(blessings

".Importunity takes peacefulness away and leads to regret" .۲۳

".Mockery is the joking of the foolish and the craft of the ignorant" .۲۴

".Undutifulness (to parents) lessens offspring and leads to meanness" .۲۵

".Sleeplessness makes sleep more pleasant, and hunger makes food more delicious" .۲۶

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Think of your death between your family where no physician shall defend you and no” .۲۷
“!friend shall benefit you

“!Think of the regrets of wasting to be more determined” .۲۸

“.A niggard and a wise man do not rest” .۲۹

“.There is no cure for corrupted natures” .۳۰

“.He, who cannot prevent, cannot give” .۳۱

“.Worse than evil is its doer and more horrible than horror is an adventurer into it” .۳۲

“.Beware of envy for it harms you and not your enemy” .۳۳

In a time where justice is more than oppression, it is unlawful to suspect anyone” .۳۴
before being certain of that which is suspected of, and in a time where oppression is more
“.than justice, one should not trust in anyone except after being certain of him

Imam al-Hadi (a.s.) said to al-Mutawakkil (the Abbasid caliph), “Do not expect good will .۳۵
from one whom you have offended, or loyalty from one whom you have betrayed, or
sincerity from one whom you have suspected, because the hearts of others towards you
“.are like your heart towards them

Retain blessings by being good neighbor to them (by spending them in the right way” .۳۶
and helping people through charities), expect more by being grateful to Allah for them,
and know that soul is very willing to what it is given and very unwilling to what it is
“.prevented from, so carry it on a sumpter that does not slow

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٣٧. "Ignorance and niggardliness are the worst of morals."

٣٨. "Good appearance is apparent beauty and good mind is hidden beauty."

٣٩. "It is from inadvertence to Allah that one keeps on disobedience and wishes forgiveness from Allah."

۴٠. "If people walked in a vast valley, I would walk in a valley of a man who worshipped Allah alone sincerely."

۴١. "The anger at one, over whom you have authority, is meanness."

۴٢. "A grateful one is happier with gratitude than with the blessing that requires gratitude, because blessings are enjoyment and gratitude is a blessing."

۴٣. "Allah made the worldly life a place of trying and the afterlife a place of reward. He made the misfortunes of the worldly life as a means for the reward of the afterlife, and the reward of the afterlife as a compensation for the misfortunes of the worldly life."

۴۴. "An understanding oppressor is about to take attentions away from his oppression through his understanding, and a foolish just man is about to put out the light of his justice through his foolishness."

۴۵. "Whoever shows you his sincere love you are to show him your obedience."

۴۶. "Do not feel safe from the evil of one who despises himself."

۴٧. "The world is a market in which some people gain and others lose."

۴٨. "Think of your death among your family where no physician shall save you and no lover shall benefit you."[١]

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[١] These sayings are quoted from ad-Durr an-Nadhim, al-Ittihaf Bihubil Ashraf, Bihar al-Anwar, al-Amali of Sheikh at-Toosi, Aa'yan ash-Shia, Nuzhat an-Nadhir, Tuhaf al-Uqul, al-Amali of Sheikh al-Mufid, Ma'ani al-Akhbar of Sheikh as-Saduq, Ma'athir al-Kubara'.

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His companions and the narrators of his traditions

His companions and the narrators of his traditions ۱

The vast culture and knowledge of Imam al-Hadi (a.s.) in all sciences such as tafsir (commentary of the Qur'an), jurisprudence, Islamic arts, ethics, and other fields made him the end that scholars and seekers of knowledge set off towards.

The companions of Imam al-Hadi (a.s.) represented the true mission of Islam. They saved the mission of Islam from lose. They associated with the infallible imams of the Ahlul Bayt (a.s.) who were the flowing spring of the essence of Islam. They narrated and recorded their (the imams') traditions in their four hundred records (usuls) that were collected later on in the four books to which the Shia jurisprudents referred and are still referring to in deriving legal verdicts.

These companions had done the Islamic world a great favor by writing down the knowledge and literature of the infallible imams (a.s.); otherwise, that great heritage would be lost and consequently the human culture and intellect would lose much.

The thing that makes one pride on the jihad of those narrators is that they associated with the infallible imams (a.s.) and recorded their traditions in a time that was most critical and full of offense and oppression. The Umayyad and Abbasid governments went too far in oppressing the Alawids and their followers and in preventing the public from associating with them (the Alawids). Those governments, with no mercy or leniency, chased everyone who tried to spread or talk about the virtues of the Alawids or narrate their traditions and arrested him to be killed or to remain in the darkness of prisons forever. Therefore, narrators refrained from mentioning the names of the infallible imams from whom they narrated traditions. They referred to them by surnames one time and by titles other time. They did not declare their real names.

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Anyhow, we mention here the companions of Imam al-Hadi (a.s.) and the narrators of his traditions with brief accounts on them because this, as we think, shall complete the study on the imam that it discovers some important sides of his personality.

۱. Ibrahim bin Isaaq

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said that he was reliable.[۱]

۲. Ibrahim bin Abu Bakr ar-Razi

Al-Barqi mentioned him as one of Imam al-Hadi's companions.[۲]

۳. Ibrahim bin Idris

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۳] So did al-Barqi.[۴]

۴. Ibrahim bin Dawud al-Ya'qubi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۵] Al-Barqi said he was from Imam al-Hadi and Imam al-Jawad's companions.[۶] Al-Kashshi mentioned him as one of the narrators who narrated from Imam Abul Hasan (a.s.).[۷]

۵. Ibrahim bin Shayba

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۸] Once, he wrote a letter to Imam al-Hadi (a.s.) complaining to him against the deviants from religion who distorted the Islamic intellect. We shall discuss this matter when we talk about the age of the imam later on.

۶. Ibrahim bin Abdah an-Naysaburi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.[۹] Al-Kashshi said that Imam al-Hasan al-Askari (a.s.) sent a letter to Isaaq bin Isma'il in which he greeted Ibrahim bin Abdah and appointed him as his agent to receive the legal dues.[۱۰] Once, Imam al-Askari (a.s.) deputed him to Abdullah bin Hamdwayh al-Bayhaqi and sent a letter with him saying in it, "I have sent Ibrahim bin

Abdah so that the (other) districts and the people of your district pay my dues on you to him and made him my trust and agent before my followers there. Let them fear Allah and pay the dues and they have no excuse in not doing that or delaying it. May Allah not distress them for disobeying His guardians and may He have mercy on them and on you through my mercifulness to them, and Allah is Ample-giving, Generous."[۱۱]

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Ibrahim bin Uqbah .۷

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۱۲] and so did al-Barqi.[۱۳] He narrated traditions from Imam Abu Ja'far al-Jawad (a.s.) and Imam Abul Hasan al-Hadi (a.s.). Sahl bin Ziyad and other narrators narrated from him.[۱۴]

Ibrahim bin Muhammad bin Faris an-Naysaburi .۸

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Hasan al-Askari's companions.[۱۵]

Ibrahim bin Muhammad al-Hamadani .۹

Sheikh at-Toosi mentioned him as one of Imam ar-Redha, Imam al-Jawad, and Imam al-Hadi's companions. Al-Kashshi said he was the agent of Imam al-Hadi (a.s.). He performed the hajj forty times.[۱۶] He was the agent of Imam al-Jawad (a.s.) who wrote to him, "Your account has been received. May Allah accept from you and be pleased with them and make them with us in this life and in the afterlife. So-and-so dinars and so-and-so clothes were sent to you. May Allah bless them for you and bless every gift He has given to you. I have written to an-Nadhr ordering him to refrain from troubling and objecting to you and informing him of your position to me. And I have written to Ayyub ordering him of the same too. I have written a book to my followers in Hamadan ordering them to obey you and follow your orders and that I have no agent (there) except you."[۱۷]

This letter shows that Ibrahim bin Muhammad was so trusted and of a high position near the imam (a.s.).

Ibrahim bin Mahziyar .۱۰

Sheikh at-Toosi mentioned him as one of Imam al-Jawad and Imam al-Hadi's companions.[۱۸] An-Najashi said he had written a book called al-Bisharat.[۱۹] Al-Kashshi mentioned a tradition narrated by Muhammad bin Ibrahim bin Mahziyar that he said, "When my father (Ibrahim) was about to die, he gave me some money and gave me a certain sign. No one knew about this sign except Allah the Almighty. He said to me, 'Whoever show you this sign, you have to give him this money.' I went to Baghdad and stopped at an inn. On the following day, someone came and knocked the door. I asked

the servant to see who he was. The servant said, 'An old man at the door.' I said, 'Let him come in.' The old man came in, took a seat and said, 'I am al-Umari. Give me the money that is with you which is so-and-so.' He showed me the sign and I gave him the money.[۲۰]

This tradition shows that Ibrahim was the agent of the imam in receiving the legal dues and definitely he was fair and reliable in order to be the imam's agent.

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His companions and the narrators of his traditions ۲

Ibrahim ad-Dahqan .۱۱

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۱

Ahmad bin Isaaq bin Abdullah al-Ash'ari al-Qummi .۱۲

He was the deputy of the people of Qum. He narrated traditions from Imam Abu Ja'far the second (al-Jawad) and Imam Abul Hasan al-Hadi (a.s.). He was from the close companions of Imam Abu Muhammad al-Askari (a.s.). He had written some books such as Ilal as-Sawm, Masa'il ar-Rijal of Imam al-Hadi, and Ilal as-Salat. He was one of those .who saw Imam al-Mahdi (a.s.) and there were many traditions narrated on praising him

Ahmad bin Isaaq ar-Razi .۱۳

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۲] He narrated [traditions from Imam al-Hadi (a.s.) and Sahl bin Ziyad narrated from him.[۲۳

Ahmad bin Isma'il bin Yaqtin .۱۴

[Al-Barqi mentioned him as one of Imam al-Hadi's companions.[۲۴

Ahmad bin Abu Abdullah al-Barqi .۱۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۵] He narrated [about forty traditions.[۲۶

Ahmad bin al-Hasan bin Isaaq bin Sa'd .۱۶

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۷

Ahmad bin al-Hasan bin Ali bin Muhammad bin Fadhdhal .۱۷

He was eloquent and reliable in traditions. His brother Ali bin al-Hasan and other Kufi men narrated from him.[۲۸] He had written some books such as the book of Salat (prayer) and [the book of Wudu'. He died in ۲۶۰ AH.[۲۹

Ahmad bin Hamza bin al-Yasa' al-Qummi .۱۸

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Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۳۰] He narrated from Imam al-Hadi (a.s.), Abban bin Uthman, al-Husayn bin al-Mukhtar, Zakariyya bin Adam, Muhsin bin Ahmad, and Muhammad bin Ali. Al-Husayn bin Sa'eed, Abdullah bin Ja'far, Ali bin Mahziyar and other men narrated from him.[۳۱]

Ahmad bin al-Khadheeb .۱۹

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۳۲] and so did al-Barqi.

Ahmad bin Zakariyya bin Baba al-Qummi .۲۰

Al-Barqi mentioned him as one of Imam al-Hadi's companions.[۳۳]

Ahmad bin al-Fadhl .۲۱

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۳۴]

Ahmad bin Muhammad as-Siyadi al-Basri .۲۲

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Hasan al-Askari's companions.[۳۵]

Ahmad bin Muhammad bin Eesa al-Ash'ari al-Qummi .۲۳

Sheikh at-Toosi mentioned him as one of Imam ar-Redha, Imam al-Jawad, and Imam al-Hadi's companions.[۳۶] He was the chief and notable of the people of Qum and was the head who met the rulers. He had written some books such as at-Tawhid (monotheism), The Virtue of the Prophet, al-Mut'ah (temporary marriage), an-Nawadir (rarities), an-Nasikh wel Mansukh (abrogating and abrogated), the Virtues of the Arabs, and other books.[۳۷]

Ahmad bin Hilal as-Sabrtani al-Baghdadi .۲۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions (or just a narrator of his traditions). He was accused of exaggeration.[۳۸] Many traditions dispraised him and said that he was irreligious.

Isaaq bin Isma'il bin Noubakht .٢٥

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[٣٩] and so did al-Barqi.

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Isaaq bin Muhammad al-Basri .٢۶

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was accused of exaggeration.[۴٠] The author of al-Khulasah said he was from the companions .of Imam al-Jawad (a.s.) but he was accused of exaggeration

Ayyub bin Noah bin Duraj .٢٧

He was trustworthy and reliable. An-Najashi said, 'He was an agent of Abul Hasan (al-Hadi) and Abu Muhammad (al-Askari) (peace be upon them). He had a high position near them. He was trustworthy, very pious, and a devoted worshipper. He was reliable in his traditions. His father Noah bin Duraj was a judge in Kufa and was a true faithful. Jameel bin Duraj was his brother.'[۴١] Sheikh at-Toosi said, 'Ayyub bin Noah was reliable. He had a book and traditions from Abul Hasan the Third (Imam al-Hadi).' Al-Kashshi said, 'He was pious. He left just one hundred and fifty dinars after his death, though people thought him '.wealthy. He narrated from Imam al-Hadi (a.s.) and many narrators narrated from him

Bishr bin Bashshar an-Naysaburi .٢٨

He was the uncle of Abu Abdullah ash-Shathani. He was from Imam al-Hadi's companions as Sheikh at-Toosi mentioned in his Rijal. He narrated from Imam al-Hadi (a.s.), and Sahl [narrated from him.[۴٢

Ja'far bin Ahmad .٢٩

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۴٣] and so did al-Barqi. He narrated from Muhammad bin Ali, and Ali bin Ibrahim al-Qummi narrated from [him in his Tafsir.[۴۴

Ja'far bin Ibrahim bin Noah .٣٠

Al-Barqi mentioned him as one of Imam al-Hadi's companions,[۴۵] and so did Sheikh at-.Toosi

۳۱. Ja’far bin Abdullah bin al-Husayn bin Jami’ al-Qummi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions. He communicated through letters with Imam al-Mahdi (a.s.).[۴۶]

۳۲. Ja’far bin Muhammad bin Isma’il bin al-Khattab

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions,[۴۷] and so did al-Barqi. Sheikh at-Toosi said that once, Imam al-Hadi (a.s.) wrote him a letter.[۴۸]

۳۳. Ja’far bin Muhammad bin Younus al-Ahwal as-Sayrafi

He narrated from Imam Abu Ja’far the second (al-Jawad). He had written a book.[۴۹] Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions.[۵۰]

۳۴. Hatim bin al-Faraj

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions.[۵۱]

۳۵. Al-Hasan bin Ja’far

He was known as Abu Talib al-Fafani. He was from Baghdad. Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions, and also he mentioned him as one of Imam al-Hasan al-Askari’s companions.[۵۲]

۳۶. Al-Hasan bin al-Hasan al-Alawi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions.[۵۳]

۳۷. Al-Hasan bin al-Husayn al-Alawi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions.[۵۴]

۳۸. Al-Hasan bin Kharzath

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions.[۵۵] An-Najashi said, ‘He narrated too many traditions. He had written a book called “the names of the messenger of Allah” and a book called “al-Mut’ah-temporary marriage”. It was said that he was excessive at the end of his life.’[۵۶]

Abu Ali al-Hasan bin Rashid .۳۹

He was a reliable man from Baghdad. Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۵۷] Sheikh al-Mufid said he was one of the famous jurisprudents and chiefs from whom people took the verdicts of halal and haram and who were uncriticized and unblameable.[۵۸]Imam al-Hadi (a.s.) appointed him as his agent and sent him many :letters. Here are some of them

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Al-Kashshi mentioned that Muhammad bin Eesa al-Yaqtini said, “Imam al-Hadi (a.s.) .۱ wrote a letter to Ali bin Bilal in ۲۳۲AH saying in it, “I praise Allah and thank Him for his might and mercy and pray Him to have blessing and mercy on Muhammad the Prophet and on his progeny. I have appointed Abu Ali in the position of al-Husayn bin Abd Rabbih and entrusted him with that for the knowledge he has that no one is preferred to him. I know you are the chief of your district and so I wanted to honor you by writing this book on that to you. You have to obey him and deliver to him all the dues that are with you. You have to inform my manumitted slaves and recommend them of that, for this will support and suffice him and save us efforts and please us. Doing this, you will have the reward of Allah and Allah gives whoever He likes. He is the Giver, Who rewards with His mercy and you are in the trust of Allah. I have written this letter with my handwriting and I praise [Allah too much.”[۵۹

This letter shows the reliability, trustworthiness, and virtue of al-Hasan bin Rashid where .Imam al-Hadi (a.s.) ordered his followers to obey, follow, and pay the legal dues to him

Al-Kashshi mentioned that Ahmad bin Muhammad bin Eesa said, ‘I copied the book that .۲ was with ibn Rashid to the mawali who lived in Baghdad, Mada’in, and the villages around. :This is the text of the letter

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I praise Allah for the health and soundness I am in, and pray Him to have blessing, all' mercy, and kindness on His Prophet and his progeny. I have appointed Abu Ali bin Rashid in place of Ali bin al-Husayn bin Abd Rabbih who was my agent before, and now he (Abu Ali bin Rashid) has the position of his predecessor. I have entrusted him with what I had entrusted my previous agents with to receive my rights from you. I have accepted him to you and preferred him to the others in that, and he is well-qualified for this job. May Allah have mercy on you, pay the dues to him and to me and do not make an excuse on yourselves. Hurry to obey Allah, make your monies lawful, spare your bloods, help one another in goodness and piety, and fear Allah that you may find mercy, and hold fast by the covenant of Allah all together and do not die unless you are Muslims. Obeying him is as obeying me, and disobeying him is as disobeying me. Keep to the right path that Allah may reward you and give you more from His favor, for Allah is Ample-giving, Generous, and He is Gracious and Merciful to His people. May we and you be in the trust and preservation of Allah. I have written it with my handwriting, and too much praise be to [Allah.'[۶۰

,Imam al-Hadi (a.s.) sent a letter to Ayyub bin Noah saying .٣

O Ayyub, I order you to stop disputation between you and Abu Ali, and that each of you" should keep to what he has been entrusted with and ordered to manage the affairs of his district. If you follow all that which I have ordered you of, you will no longer need to refer to me. O Abu Ali, I order you of the same as I have ordered Ayyub. Do not accept anything from anyone from the people of Baghdad and the other villages. Order anyone coming to you from other than your district to carry the dues to the very agent of his own district. O Abu Ali, I order you as I have ordered Ayyub. Let each of you do as I have ordered [him!'[۶۱

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Definitely, Abu Ali bin Rashid had a respectable position near Imam al-Hadi (a.s.), and certainly he did not obtained that position except through his piety and religiousness. When bin Rashid died, Imam al-Hadi (a.s.) prayed Allah to have mercy on him, to forgive, .and be pleased with him

His companions and the narrators of his traditions ۳

Al-Hasan bin Dharif .۴۰

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۶۲] An-Najashi said, 'Al-Hasan bin Dharif bin Nasif was a reliable man from Kufa. He and his father lived in Baghdad. It is said that he has a book on rarities. Many narrators narrated from [him.'[۶۳

Al-Hasan bin Ali bin Umar bin Ali bin al-Husayn bin Ali bin Abu Talib .۴۱

He was called an-Nasir lil-Haqq. He was from Imam al-Hadi's companions.[۶۴] The author of Sharh al-Masa'il an-Nasiriyyat says, 'Abu Muhammad an-Nasir al-Hasan bin Ali was virtuous for his vast knowledge and asceticism. His jurisprudence was brighter than the bright sun. It was he who spread Islam in ad-Daylam and made its people be guided by him after deviation. His splendid biography is more than to be accounted, and more obvious than to

[be hidden.'[۶۵

'Al-Hasan bin Ali al-Washsha .۴۲

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۶۶] An-Najashi said, 'He was the son of the daughter of Elyas as-Sayrafi al-Khazzaz. Al-Hasan narrated from his grandfather Elyas that he said when he was about to die, 'Witness on me, and this moment is not of lying, that I heard Abu Abdullah (as-Sadiq) (peace be upon him) saying: By Allah, Fire will not touch one, who loves Allah and His messenger and believes ".in the imams, after his death

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Ahmad bin Muhammad bin Eesa said, 'Once, I went to Kufa seeking Hadith. I met there al-Hasan bin Ali al-Washsha' and asked him to show me the books of al-Ala' bin Razin al-Qalla and Abban bin Uthman al-Ahmar. He gave me the two books and I asked him to permit me to copy them. He said to me, 'O man, why are you in a hurry? Go and copy them.' I said, 'I fear accidents.' He said, 'If I knew that this tradition would be requested so much, I would write much more. I met in this mosque (the mosque of Kufa) nine hundred sheikhs that each of them said: Ja'far bin Muhammad (Imam as-Sadiq) said to me...This man was a notable scholar of the sect (the Shia) and had written some books [such as "the Reward of the Hajj", "al-Manasik", and a book of rarities.'[۶۷

Al-Hasan bin Ali bin Abu Uthman as-Sajjadah .۴۳

He was excessive. Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۶۸] From his excessiveness was that Nasr bin as-Sabah said, 'One day, al-Hasan bin Ali bin Abu Uthman as-Sajjadah said to me, 'What do you say about Muhammad bin Abu Zaynab and Muhammad bin Abdullah bin Abdul Muttalib (the Prophet) (peace be upon him and upon his progeny)? Which of them is better?' I said to him, 'You say!' He said, 'Muhammad bin Abu Zaynab (is better). Do you not see that Allah the Almighty has blamed Muhammad bin Abdullah (the Prophet) (peace be upon him and upon his progeny) on some occasions in the Qur'an, but He has not blamed Muhammad bin Abu Zaynab? Allah has said to Muhammad bin Abdullah, (And if We had not made thee wholly firm thou mightest almost have inclined unto them a little),[۶۹] and (If thou ascribe a partner to Allah, thy work will fail and thou indeed wilt be among the losers),[۷۰] and in other verses, and He has not blamed Muhammad bin Abu Zaynab for anything of that.' Abu Amr said, 'On as-Sajjadah be the curse of Allah, of cursors, of the angels, and of people altogether. He was from the Aliya'ites who criticized the messenger of Allah (a.s.) and who had no share in Islam.'[۷۱] This tradition shows the bad beliefs of this man.

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Al-Hasan bin Muhammad al-Qummi .۴۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۷۲] Al-Kashshi said, 'Abu Muhammad al-Fadhl bin Shathan mentioned in one of his books: "From the famous liars is ibn Baba al-Qummi. Sa'd said that al-Ubaydi said to him, 'Once, (Imam) al-Askari wrote to me saying: I am free before Allah from al-Fihri and al-Hasan bin Muhammad bin Baba al-Qummi, and you also be free from them. I warn you and all my followers from them. I curse them. The curse of Allah be on them. They extort the monies of people in the name of us. They are mischievous and harmful. May Allah harm them and plunge them into mischief. Ibn Baba pretends that I have sent him as a prophet and that he is a "bab".[۷۳] The curse of Allah be on him. Satan has mocked at him and deceived him. Allah curses whoever accepts that from him. O Muhammad, if you are able to split his head with a rock, you do. He has harmed me. May Allah harm him in this life and in the afterlife.'[۷۴] Ibn Baba was deviant from the truth and from religion and he harmed the .imam with the heresies he originated

Al-Hasan bin Muhammad bin Hayy .۴۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۷۵] He seemed to .be a Twelver Shia, but he was unknown

Al-Hasan bin Muhammad al-Mada'ini .۴۶

[He was from the companions of Imam al-Hadi (a.s.).[۷۶

Al-Husayn bin Asad an-Nahdi .۴۷

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۷۷] and so did al-.Barqi

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Al-Husayn bin Asad al-Basri .۴٨

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٧٨] Al-Barqi said he was from the companions of Imam al-Jawad (a.s.) and said he was reliable and [truthful.[٧٩

Al-Husayn bin Ashkib .۴٩

An-Najashi said, 'Al-Husayn bin Ashkib was a reliable, preferable sheikh from Khurasan. Abu Amr mentioned him in his book "ar-Rijal" as one of the companions of Imam Abul Hasan al-Mahdi (a.s.). Al-Ayyashi narrated many traditions from him and considered his traditions as true and said he was trustworthy.[٨٠] Al-Kashshi said, 'He was a theologian, [scholars, and author of some books.'[٨١

Al-Husayn bin Ubaydillah al-Qummi .۵٠

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was accused of excessiveness.[٨٢] Al-Kashshi said, 'He was exiled from Qum at the time when [those, who were accused of excessiveness, were exiled.'[٨٣

Al-Husayn bin Malik al-Qummi .۵١

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was [reliable.[٨۴

Al-Husayn bin Muhammad al-Mada'ini .۵٢

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[٨۵] and so did al-.Barqi

Hafs al-Marwazi .۵٣

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٨۶

Hamdan bin Sulayman bin Umayrah an-Naysaburi .۵۴

He was known as at-Tajir. Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٨٧] An-Najashi said, 'Hamdan bin Sulayman Abu Sa'eed an-Nayshaburi was

[a reliable man from the notables of our companions.’[۸۸

Hamza bin Sulayman bin Rasheed .۵۵

He was from Baghdad. Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s [companions.[۸۹

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Khalil bin Hashim al-Farisi .٥۶

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٩٠

Khayran bin Isaaq az-Zakani .٥٧

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٩١

Khayran al-Khadim .٥٨

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was reliable,[٩٢] and so did al-Barqi. He had a high position near Imam al-Jawad (a.s.). Al-Kashshi mentioned some of his traditions with Imam al-Jawad (a.s.).

Dawud bin Abu Zayd .٥٩

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was reliable, truthful, and religious. He had written some books as mentioned by al-Kashshi and ibn an-Nadim.[٩٣]

Dawud bin al-Qassim al-Ja'fari .۶٠

He was from Baghdad and surnamed as Abu Hashim. He was notable and had a high position near the imams (a.s.). He met Imam ar-Redha, Imam al-Jawad, Imam al-Hadi, Imam al-Askari, and Imam al-Mahdi (peace be upon them). He narrated traditions from them all. He had composed poetry on the imams and written a book. He was preferred by rulers. Al-Barqi mentioned him as one of Imam al-Jawad, al-Hadi, and Imam al-Askari's companions.[٩۴] Al-Kashshi said, 'Abu Amr said that Dawud had a respectable, high position near Abu Ja'far (al-Jawad), Abul Hasan (al-Hadi), and Abu Muhammad (al-Askari) (peace be upon them).'[٩٥]

Dawud bin Sakhinah as-Sarimi .۶١

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[٩۶] and so did al-Barqi. An-Najashi said, 'He narrated traditions from Imam ar-Redha (a.s.) and remained alive until the days of Imam al-Hadi (a.s.) and he had letters on some questions with him.'[٩٧]

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Raja’ bin Yahya bin Saman Abul Husayn al-Aqraba’iy .۶۲

He narrated traditions from Imam al-Hadi (a.s.). He narrated a thesis called al-Maqna’ah on the laws of the Sharia that was narrated from him by Abul Mufadhdhal ash-[Shaybani.[۹۸

Ar-Rayyan bin as-Salt .۶۳

Sheikh at-Toosi mentioned him as one of Imam ar-Redha and Imam al-Hadi’s companions and said he was reliable.[۹۹] Al-Kashshi mentioned that Ma’mar bin Khallad said, ‘Ar-Rayyan bin as-Salt, when al-Fadhl bin Sahl wanted to send him to one of the districts of Khurasan, said to me, ‘I want you to ask permission for me to come in to Abul Hasan (peace be on him) to greet and farewell him. I like him to give me from his clothes and some dirhams that have been coined with his name.’ When I went to him (to Imam al-Hadi), he immediately said to me, ‘O Ma’mar, Where is Rayyan? Does he like to come to us so that I give him from my clothes and from my dirhams?’ I said, ‘Glory be to Allah! By Allah, he just asked me to ask you for that.’ He said, ‘O Ma’mar, the faithful are successful. Ask him to come!’ I asked him to come in and he did. He greeted Imam al-Hadi (a.s.), who gave him one of his garments. When he came out, I found thirty dirhams in his .hand.’[۱۰۰] This tradition shows that he was faithful and trustworthy

As-Sariy bin Salamah al-Isfahani .۶۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions and said he had [written a book.[۱۰۱

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۶۵. Sulayman bin Hafswayh

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions, and so did al-Barqi.[۱۰۲]

۶۶. Sulayman bin Dawud al-Marwazi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۰۳]

۶۷. As-Sindi bin Muhammad

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۰۴]

۶۸. Abu Sa'eed Sahl bin Ziyad

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was reliable.[۱۰۵] An-Najashi said, 'He was weak in traditions and unreliable. Ahmad bin Muhammad bin Eesa accused him of excessiveness and lying, and he exiled him from Qum where he lived to ar-Riy. He wrote to Imam Abu Muhammad al-Askari through Muhammad bin Abdul Hamid al-Attar. He had written a book called at-Tawhid (monotheism) that was narrated by Abul Hasan al-Abbas bin Ahmad bin al-Fadhl bin Muhammad al-Hashimy as-Salihi from his father from Abu Sa'eed al-Adami, and he also had a book on rarities.'[۱۰۶]

Ibnul Ghadha'iri said about him, 'He was very weak in narrations and of bad beliefs. Ahmad bin Muhammad bin Eesa al-Ash'ari exiled him from Qum, announced that he was free from him, and forbade people from listening to him or narrating from him. He narrated mursal[۱۰۷] traditions and depended on unknown narrators.'[۱۰۸]

۶۹. Abu Nu'as Sahl bin Ya'qub bin Isaaq

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said that he served Imam al-Hadi (a.s.) in Surra Man Ra'a and managed his affairs. Imam al-Hadi (a.s.) said to him, 'You are Abu Nu'as of the truth.'[۱۰۹]

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His companions and the narrators of his traditions ۴

Shahwayh bin Abdullah .۷۰

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۱۰] He narrated from Imam al-Hadi (a.s.) and Isaaq bin Muhammad narrated from him the tradition of the appointing of Al-Hasan al-Askari (a.s.) as the imam after his father.[۱۱۱]

Abul Khayr Salih bin Salamah ar-Razi .۷۱

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۱۲]

'Salih bin Eesa bin Umar bin Bazi .۷۲

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۱۳]

Salih bin Muhammad al-Hamadani .۷۳

He was reliable. Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۱۱۴] and so did al-Barqi. Ibn Shahrashub said that he was from the trustworthy companions of Imam al-Hadi (a.s.).[۱۱۵]

Abdus al-Attar .۷۴

He was from Kufa. Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۱۶]

Abdurrahman bin Muhammad bin Tayfur .۷۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۱۷]

Abdurrahman bin Muhammad bin Ma'ruf al-Qummi .۷۶

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۱۸]

Abd as-Samad al-Qummi .۷۷

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۱۹]

Sharif Abdul Adheem al-Hasani .۷۸

He was from the Prophet's progeny. He was knowledgeable, pious, and religious. Here we .talk in brief about him

His lineage

His lineage belongs to Imam Abu Muhammad al-Hasan bin Ali bin Abu Talib (a.s.), the master of the inhabitant of the Paradise and beloved of the Prophet (a.s.). He was the son of Abdullah bin Ali bin al-Hasan bin Zayd bin al-Hasan bin Ali bin Abu Talib (a.s.).[۱۲۰] Definitely, there was no lineage in the world higher or more honorable than this lineage .with which Allah had honored the Arabs and the Muslims

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His reliability and knowledge

He was reliable, fair, very religious, virtuous jurisprudent. Abu Turab ar-Rouyani said, 'I heard Abu Hammad ar-Razi saying: Once, I went to Ali bin Muhammad (al-Hadi) (a.s.) in Surra Man Ra'a and asked about some things of halal and haram and he answered them for me. When I said goodbye, he said to me, 'O Hammad, if there is something dubious to you in the matters of religion in your district, ask Abdul Adheem al-Hasani about it and give him my regards.' This tradition show that Abdul Adheem was of good knowledge and jurisprudence.

His meeting with Imam al-Hadi (a.s.)

He had the honor of meeting with Imam al-Hadi (a.s.) and showing him his beliefs. He said to Imam al-Hadi (a.s.), 'O son of the messenger of Allah, I want to show you my religion (beliefs). If it pleases you, I will fix on it.'

Imam al-Hadi (a.s.) smiled at him and said, 'O Abul Qassim, speak out!'

Abdul Adheem said, 'I say: there is nothing whatever like Allah the Almighty. He is free from the two limits; the limit of ta'til (making Allah a bare unity) and the limit of tashbih (the comparing of Allah to the creatures). He is neither a mass, nor a shape, nor a show, nor a substance, but He is the Embodier of masses, the Shaper of shapes, the Creator of shows and substances, the Lord, the Owner, the Maker, and the Former of all things.

Muhammad, His slave and messenger, is the last of prophets. There is no prophet after him until the Day of Resurrection, and his religion is the last of religions that there is no religion after it until the Day of Resurrection. And I say: the imam, caliph, and guardian after him (after the Prophet) is Ameerul Mo'minin Ali bin Abu Talib (a.s.), and then al-Hasan, and then al-Husayn, and then Ali bin al-Husayn, and then Muhammad bin Ali, and then Ja'far bin Muhammad, and then Musa bin Ja'far, and then Ali bin Musa, and then Muhammad bin Ali, and then you my master.'

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Imam al-Hadi (a.s.) turned to him and said, 'And after me is my son al-Hasan. What shall people do with the successor (Imam al-Mahdi) after him?'

'Abdul Adheem said, 'How is that my master?'

Imam al-Hadi (a.s.) said, 'Because he shall not be seen, and it shall be not permissible to mention him by his name, until he will reappear to fill the world with justice and fairness after it is filled with injustice and oppression.'

Abdul Adheem said, 'I acknowledge that and say: their guardian is the guardian of Allah, their enemy is the enemy of Allah, obeying them is the obedience of Allah, and disobeying them is the disobedience of Allah...and I say: the Prophet's ascension (to the Heavens) is true, the questioning in the grave is true, the Paradise is true, the Hell is true, the Right Way (sirat)[۱۲۱] is true, the Scale is true, the Day of Resurrection will come undoubtedly, and Allah will resurrect all those in graves.

I say: the obligations after the guardianship (to the imams of the Ahlul Bayt) are prayer, fasting, zakat, hajj, jihad, enjoining the right, and forbidding the wrong.'

Imam al-Hadi (a.s.) said, 'O Abul Qassim, by Allah this is the religion of Allah which He has determined for His people. Keep to it, may Allah fix you on the truth in this life and in the afterlife.'[۱۲۲]

His flight to ar-Riy

When the Abbasid government exaggerated in chasing and oppressing the Alawids, Abdul Adheem fled to ar-Riy to be safe from the evils of the Abbasids. He lived in the house of a notable man from the Shia. Historians said that there he devoted himself to worship. He fasted in the day and spent the night worshipping and supplicating his Lord like his fathers who spent their night worshipping and supplicating.

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During his residing in ar-Riy he went in disguise to visit the tomb of one of Imam Musa bin Ja'far al-Kadhim's sons[١٢٣] who was, as we think, Sayyid Ahmad known as Shah Jiragh. The Shia, who lived in ar-Riy, knew about the coming of Abdul Adheem and so they visited him secretly[١٢۴] for fear of the government.

His death

Sayyid Abdul Adheem lived in ar-Riy for some time fearfully and his self was full of sorrow and pain for his cousins who met different kinds of injustice and oppression from the Abbasids who bore enmity and grudge against the Ahlul Bayt (a.s.). They (the Abbasids) denied them and denied all their rights and they poured on them all kinds of misfortunes and distresses.

Sharif Abdul Adheem became seriously ill and suffered severe pains, the bitterest of which was his remoteness from his relatives and country. Death came near to him but his tongue was still mentioning and praising Allah. He left this life in loneliness where no one from his family was with him.

With his death a bright page from the pages of the Islamic jihad was folded and that flame, which lit the way for people towards their honor and dignity, was put out.

The people of ar-Riy of all classes hastened to escort the honored corpse of the Alawid master. The funerals were held splendidly and the sacred body was carried to its last and eternal abode. They built him a great shrine that was and is still visited by hundreds of visitors every day.

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Abu Amr Uthman bin Sa'eed al-Umari as-Samman .٧٩

He was trustworthy and pious. He served Imam al-Hadi (a.s.) since he was eleven years old.[١٢٥] He had a high position near the imam (a.s.). Ahmad bin Isaaq al-Qummi said, 'One day, I went to Abul Hasan Ali bin Muhammad (Imam al-Hadi) (blessings be on him) and said to him: O my master, some times I am here and some times I am not. I cannot come ?'to you at every time. Whose sayings do we accept and whose orders do we follow

He said, 'This is Abu Amr the trustworthy, the faithful. Whatever he says to you is from me '.and whatever he informs you of is in behalf of me

When Abul Hasan (a.s.) died, I referred to his son Abu Muhammad al-Hasan al-Askari (a.s.) and asked him one day as I had asked his father before. He said to me, 'This is Abu Amr the trustworthy, the faithful. He is the trust of the formers and my trust in life and death. Whatever he says to you is from me and whatever he informs you of is in behalf of [me.'[١٢٦

This tradition shows that he had a high position and was trusted by the infallible imams (a.s.) besides that it shows his virtue and knowledge and that he was an authority of .fatwas and religious verdicts

Urwa bin Yahya ad-Dahqan .٨٠

Al-Barqi mentioned him as one of Imam al-Hadi's companions,[١٢٧] so did Sheikh at-Toosi but he said that he was cursed and perfidious.[١٢٨] Al-Kashshi mentioned that Muhammad bin Musa al-Hamadani said that Urwa bin Yahya al-Baghdadi known as ad-Dahqan, the curse of Allah be on him, fabricated lies against Abul Hasan Ali bin Muhammad al-Hadi (a.s.) and Abu Muhammad bin Ali al-Askari (a.s.) after him and took their monies for himself. He fabricated lies against Abu Muhammad until he cursed him and ordered his [followers to curse and pray Allah against him.[١٢٩

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Ali bin Ibrahim al-Hamadani .٨١

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[١٣٠] He narrated from Abdullah bin Hammad al-Ansari and his son Muhammad narrated from him.[١٣١]

Ali bin Ibrahim bin Hashim al-Qummi[١٣٢] .٨٢

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions. He was one of the prominent personalities of knowledge in his age and he had written many books.

Abul Hasan Ali bin Abu Qurrah .٨٣

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[١٣٣]

Ali bin Bilal al-Baghdadi .٨٤

He narrated from Imam al-Hadi (a.s.) and had written a book.[١٣٤] Al-Kashshi said, 'I found a book with the handwriting of Jabra'il bin Ahmad that Muhammad bin Eesa al-Yaqtini said, 'Imam al-Hadi (a.s.) wrote to Ali bin Bilal in ٢٣٢Ah: "In the name of Allah, the Beneficent, the Merciful. I praise Allah and thank Him for his might and mercy and pray Him to have blessing and mercy on Muhammad the Prophet and on his progeny. I have appointed Abu Ali in the position of al-Husayn bin Abd Rabbih and entrusted him with that for the knowledge he has that no one is preferred to him. I know you are the chief of your district and so I wanted to honor you by writing this book on that to you. You have to obey him and deliver to him all the dues that are with you and you have to inform my manumitted slaves and recommend them of that for this will support and suffice him and save us efforts and please us. Doing this, you will have the reward of Allah and Allah gives whoever He likes. He is the Giver, Who rewards with His mercy and you are in the trust of Allah. I have written this letter with my handwriting and I praise Allah too much."[١٣٥]

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Imam al-Hadi (a.s.) wrote this book to Ali bin Bilal for his reliability and fairness and for his .(.great love to the Ahlul Bayt (a.s

Ali bin Bilal narrated from Muhammad bin Isma'il bin Bazee', and Muhammad bin Ahmad bin Yahya narrated from him a tradition on the virtue of the ziyara of the believers and [how it is done.[١٣۶

Ali bin Ja'far al-Hamadani .٨۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was his agent and was reliable.[١٣٧] An-Najashi said, 'He had some questions to Abul Hasan al-Askari (a.s.).'[١٣٨] Sheikh at-Toosi considered him as one of the praised deputies (of Imam al-Mahdi) and said, 'He was a good, virtuous man from the agents of Abul Hasan (Imam al-Hadi) and Abu Muhammad (Imam al-Askari) (peace be on them).[١٣٩] Ahmad bin Ali ar-Razi narrated that Ali bin Mukhallad al-Ayadi said, 'Abu Ja'far al-Umari said to me that once Abu Tahir bin Bilal went to perform the hajj and he saw Ali bin Ja'far spend too much money. When he went back, he wrote to Abu Muhammad (Imam al-Askari) (a.s.) about that and Abu Muhammad (a.s.) replied to him: 'We have ordered to give him one hundred thousand dinars and then another one hundred thousand dinars but he refused to take them so that we would keep them for people...He went to Abul Hasan (a.s.) and he [ordered to give him thirty thousand dinars.'[١۴٠

He was preferred by Imam al-Hadi (a.s.). Once, there was a dispute between him and Faris. Ibrahim bin Muhammad wrote to the imam (a.s.) telling him about that and asking him to show him which of them he should follow. Imam al-Hadi (a.s.) replied to him saying, "It should not be asked about one like this man and he should never be doubted. The position of Ali bin Ja'far is so great to us. May Allah please us with him. He is far above to be compared with others. Go to Ali bin Ja'far to satisfy your needs, and fear Faris and do not let him interfere in your affairs. Let you and those who follow you from the people of your country do that. I have been informed of what he (Faris) misrepresented to people. [Do not pay attention to him inshallah!'[١۴١

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One day, there was a dispute between Ali bin Ja'far and ibn al-Qazwini. Ibrahim bin Muhammad al-Hamadani wrote a letter to Imam al-Hadi (a.s.) telling him about that and asking him to show him which of them he should follow. Imam al-Hadi (a.s.) replied to him ,saying

It should not be asked about one like this man, and there is no doubt in him. Allah has" glorified the position of the patient (Ali bin Ja'far) where al-Qazwini is compared to him! Go to him to satisfy your requests and questions and let those who follow you go to him to satisfy their needs and answer their questions and to avoid al-Qazwini and not let him interfere in their affairs for I have been informed of what he fabricated among people. Do [not pay him any attention inshalah!'[۱۴۲

In a previous chapter we have mentioned the prayer of Imam al-Hadi (a.s.) for Ali bin Ja'far when he was in prison and that the prayer was responded to and Ali was freed .from prison

Ali bin al-Hasan .۸۶

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۴۳

Ali bin al-Hasan bin Fadhdhal .۸۷

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۴۴] An-Najashi said, 'He was the best jurisprudent of our companions in Kufa and one of the notables there. He was trustworthy and the most aware of Hadith among them. Our companions listened to and obeyed him. Many traditions were heard from him. No fault was found in him and he was accused of nothing. He seldom narrated from a weak narrator. He was Fatahite[۱۴۵] and did not narrate from his father any tradition. When I was eighteen years, I discussed with him on his books, but at that time I did not understand traditions and did not permit myself to narrate them before him. He narrated from his two brothers .who narrated from their father

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He had written many books such as the book of “Wudu’”, “Haydh and Nafas; menstruation and puerperium”, “Salat; prayer”, “Zakat and Khums”, “Fasting”, “Manasik (rituals of) al-Hajj”, “Divorce”, “Nikah; marriage” and others.’[١۴۶]

Al-Kashshi said, ‘Abu Amr said: I asked Abu an-Nadhr Muhammad bin Mas’oud about all those narrators and he said, ‘As for Ali bin al-Hasan bin Ali bin Fadhdhal, I did not see among those whom I had met in Iraq and Khurasan one more knowledgeable or better than Ali bin al-Hasan (who was) in Kufa. There was no book about the imams (a.s.) unless he had a copy of it. He was the best of memorizers, but he was a Fatahite believing in Abdullah bin Ja’far (as the imam) and then after him Abul Hasan Musa (a.s.). He was reliable.’[١۴٧]

٨٨. Ali bin al-Hasan bin Abd Rabbih

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions,[١۴٨] and so did al-Barqi.[١۴٩]

٨٩. Ali bin al-Husayn al-Hamadani

He was reliable. Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions,[١۵٠] and so did al-Barqi.

His companions and the narrators of his traditions ۵

٩٠. Ali bin Ramees al-Baghdadi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions and added that he was weak.[١۵١]

٩١. Ali bin ar-Rayyan bin as-Salt al-Ash’ari al-Qummi

He was reliable. He had a copy of the traditions of Imam Abul Hasan the Third (a.s.) and a book of different traditions. Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions,[١۵٢] and so did al-Barqi.[١۵٣]

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Ali bin Ziyad as-Saymari .٩٢

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions.[١۵۴] Muhammad bin Ya’qub narrated from Ali bin Muhammad that Abu Aqeel Eesa bin Nasr said, ‘Ali bin Ziyad as-Saymari wrote (to Imam al-Hadi) asking him for a shroud and he replied to him, “You shall need it in the year eighty.” He sent him the shroud some days before his death.’[١۵۵]

Ali bin Shira .٩٣

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions and said he was reliable.[١۵۶]

Ali bin Abdul Ghaffar .٩۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions,[١۵٧] and so did al-Barqi.[١۵٨]

Ali bin Abdullah .٩۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions.[١۵٩]

Ali bin Abdullah bin Ja’far al-Himyari .٩۶

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions.[١۶٠]

Ali bin Abdullah az-Zubayri .٩٧

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions.[١۶١]

Ali bin Ubaydillah .٩٨

Al-Barqi mentioned him as one of Imam al-Hadi’s companion,[١۶٢] and so did Sheikh at-Toosi.[١۶٣]

Ali bin Amr al-Attar al-Qazwini .٩٩

Sheikh at-Toosi mentioned him as one of Imam al-Hadi’s companions,[١۶۴] and so did al-Barqi. He was one of the narrators who narrated the tradition of the announcing of the

[imamate of Imam Abu Muhammad al-Askari (a.s.) by his father after him.[۱۶۵

Ali bin Muhammad bin Ziyad as-Saymari .۱۰۰

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۶۶] The author of Mu'jam Rijal al-Hadith saw that Ali bin Ziyad as-Saymari mentioned before and this Ali bin

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[Muhammad as-Saymari were but the same man and not two.[۱۶۷

Ali bin Muhammad bin ash-Shuja' an-Naysaburi .۱۰۱

[He narrated traditions from Imam al-Hadi (a.s.).[۱۶۸

Ali bin Muhammad bin Shirah al-Qashani .۱۰۲

Sheikh at-Toosi said he was weak from Isfahan from the children of Ziyad the mawla of Abdullah bin Abbas from aal Khalid bin al-Azhar.[۱۶۹] Al-Barqi mentioned him as Ali bin Muhammad al-Qashani and said he was from Imam al-Hadi's companions. An-Najashi said, 'He was a virtuous jurisprudent of too many traditions. Ahmad bin Muhammad bin Eesa criticized him and said he heard from him denied beliefs. He had written some books '.such as "Prayer", and "al-Jami'" which was a big book on jurisprudence

Ali bin Muhammad al-Minqari .۱۰۳

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۷۰] An-Najashi [said he was reliable from Kufa and had written a book on rarities.[۱۷۱

Ali bin Muhammad an-Nawfali .۱۰۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۱۷۲] and so did al-Barqi.[۱۷۳] He narrated from Imam al-Hadi (a.s.) and Ahmad bin Muhammad narrated [from him.[۱۷۴

Ali bin Mahziyar al-Ahwazi ad-Dawraqi .۱۰۵

He was from the prominent ulama and one of the famous disciples of Imam al-Hadi (a.s.). :Here, we talk in brief about him

His worship

Ali bin Mahziyar was unequaled in his piety and obedience. Narrators said that from his worshipping was that when the sun rose, he prostrated himself to Allah and he did not raise his head from prostration until he prayed Allah for one thousand of his brothers as he prayed for himself. On his forehead there was like the knee of a camel because of his [much prostration for Allah.[۱۷۵

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Imam al-Jawad praises him

Imam al-Jawad (a.s.) praised Ali bin Mahziyar on some occasions. Once, he wrote him a letter saying,

O Ali, I have tested you and tried you in loyalty, obedience, service, reverence and' performance of your duties and if I say that I have not seen anyone like you, I might be truthful. May Allah reward you with the Gardens of Paradise. Neither your position nor your services in the hot and cold and in the day and night have been unknown to me. I pray Allah, when He will gather the creatures on the Day of Punishment, to have enviable mercy on you. He is the Hearer of prayer.'[١٧۶]

His works

He had written a good collection of books showing his abundant knowledge. From among these books are the following: Wudu', Prayer, Zakat, Fasting, Hajj, Divorce, Punishments, Blood Money, at-Tafsir, The Virtues, Setting Slaves Free and Management, Gains, Defects, Supplication, Courtesy and Chivalry, al-Mazar (shrine), Refuting the excessive, Recommendations, Inheritances, Khums, Witnesses, the Virtues of the Believers, Heroism, Reservation (Taqiyya), Hunting and Slaughtering, Asceticism, Drinks, Vows and Oaths and Penances, Letters (huroof), al-Qa'im (al-Mahdi), Good Tidings, Prophets, Rarities, the Letters of Ali bin Asbat, and other books. Most of these books are on jurisprudential subjects which show that he was one of the great jurisprudents in Islam.

His narrations

Ali bin Mahziyar narrated about ۴٣٧ traditions from Imam al-Jawad (a.s.), Imam al-Hadi (a.s.), and others.[١٧٧] He was from the pillars of the Shiite culture and was nonesuch among the scholars and ulama of his age.

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Ali bin Yahya ad-Dahqan .١٠۶

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was accused of excessiveness.[١٧٨]

Eesa bin Ahmad .١٠٧

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[١٧٩] and narrated from him many traditions, from which was this one: 'Abul Hasan Ali bin Muhammad al-Askari (al-Hadi) told me from his father from his fathers that (Imam) Ali (a.s.) said, 'The messenger of Allah (blessing and peace be upon him) said (to Ali): let him, who likes to meet Allah safe and pure, and the supreme horror not to grieve him, follow you and your sons al-Hasan, al-Husayn, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad, Ali, al-Hasan, and then al-Mahdi who is the last of them.'[١٨٠]

Faris bin Hatim al-Qazwini .١٠٨

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions (or just a narrator of his traditions) and added that he was cursed, excessive.[١٨١] Al-Kashshi mentioned that Nasr bin as-Sabah said, 'Imam al-Hadi (a.s.) cursed al-Hasan bin Muhammad known as ibn Baba, Muhammad bin Nusayr an-Namiri, and Faris bin Hatim al-Qazwini.'[١٨٢]

Many traditions were related to Imam al-Hadi (a.s.) on cursing this man and warning the Shia from associating with him because he was a source of deviation and error. Here are some of those traditions:

١. Urwah wrote to Imam al-Hadi (a.s.) about Faris and he said, 'Deny what he says and disgrace him. May Allah exclude and disgrace him. He is a liar in all that he claims. But keep yourselves away from arguing with him or consulting with him. Do not give him way for evil. May Allah save us from his burden and the burden of his like.'[١٨٣]

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Ibrahim bin Dawud al-Ya'qubi wrote to Imam al-Hadi (a.s.) about him and Imam al-Hadi .۲ [(a.s.) replied, 'Pay him no attention, and when he comes to you, dishonor him!'[۱۸۴

We shall mention his deviant opinions when we shall study the age of the imam in a coming chapter

Anyhow, Imam al-Hadi (a.s.) ordered his followers to kill this deviant, misguiding man when saying, 'Who will relieve me by killing him and I assure Paradise for him by the will [of Allah?'[۱۸۵

Al-Fat~h bin Yazid al-Jirjani .۱۰۹

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۱۸۶] and so did al-Barqi.[۱۸۷] An-Najashi said that he was the author of "the Questions" or might be "the .Answers of the Questions" –as we think- that Imam al-Hadi (a.s.) was asked about

Al-Fadhl bin Shathan an-Nayshaburi .۱۱۰

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۱۸۸] He was from the great ulama and the most prominent men of the Islamic intellect in his time. He studied and dealt with different sciences and arts and wrote books on them. Here we :shall mention, in brief, some points on him

Imam al-Hasan praises him

Imam al-Hasan al-Askari (a.s.) praised al-Fadhl bin Shathan. When once, one of al-Fadhl's books was shown to Imam al-Askari (a.s.), he read some of it, prayed Allah to have mercy on al-Fadhl, and said, 'I envy the people of Khurasan the being of al-Fadhl bin Shathan among them.' Once again, he read another book of al-Fadhl, prayed Allah three times to have mercy on al-Fadhl, and said about the book, 'It is true that it should be [acted according to it.'[۱۸۹

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Confuting the opponents

Al-Fadhl took upon himself to defend his beliefs and refute the spuriosities raised against his cult. He said, 'I am a successor of those who passed away. I met Muhammad bin Abu Umayr, Safwan bin Yahya and others and took knowledge from them since fifty years ago. Hisham bin al-Hakam passed away, may Allah have mercy on him, and Younus bin Abdurrahman was his successor. He refuted the dissenters. Then Younus bin Abdurrahman passed away and left no successors except as-Sakkak who refuted the dissenters until he left to the better world. I am the successor after them, may Allah have mercy on them.'[١٩٠]

He was the successor of those great scholars who struggled and defended their high principles that the infallible imams of the Ahlul Bayt (a.s.) had adopted.

His works

This great scholar wrote on different sciences such as jurisprudence, tafsir, theology, philosophy, linguistics, logic, and other fields of knowledge. The books he had written were more than one hundred and eighty.[١٩١] Some of them were mentioned by Sheikh at-Toosi,[١٩٢] an-Najashi,[١٩٣] ibn an-Nadim,[١٩۴] and others.

١١١. Al-Fadhl bin Kathir al-Baghdadi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[١٩٥]

١١٢. Al-Fadhl bin al-Mubarak

He narrated traditions from Imam al-Hadi (a.s.) and Muhammad bin Eesa al-Ubaydi narrated from him.[١٩۶]

١١٣. Al-Qassim ash-Sha'rani al-Yaqtini

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was accused of excessiveness.[١٩٧]

١١۴. Al-Qassim as-Sayqal

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[١٩٨] and so did al-

Barqi. He narrated from Imam ar-Redha (a.s.) and Imam al-Jawad (a.s.), and Muhammad bin Abdullah al-Wasiti narrated from him.[١٩٩]

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Kafur al-Khadim .۱۱۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۲۰۰] so did ibn [Dawud and said he was reliable.[۲۰۱

Muhammad bin Abu Tayfur al-Mutatabbib .۱۱۶

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۰۲

Muhammad bin Ahmad bin Ibrahim .۱۱۷

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۰۳

Abu Ali Muhammad bin Ahmad al-Mahmudi .۱۱۸

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۰۴] Al-Kashshi said, 'I found in the book of Abdullah ash-Shathani that he had written with his handwriting: "I heard al-Fadhl bin Hashim saying, 'Al-Mahmudi mentioned to me that he had performed the hajj many times. I asked him about their number but he did not tell .me

'.He said, 'I have been endowed with much good (money), praise be to Allah

[?'I said to him, 'Do you perform the hajj for yourself or for others[۲۰۵

He said, 'After the obligatory hajj of Islam, I perform the hajj for the messenger of Allah (a.s.) and his progeny, and for the guardians of Allah, the believing men, and believing '.women as far as Allah has permitted me

?'I said to him, 'What do you say in your hajj

He said, 'I say: O Allah, I began for Your messenger Muhammad (blessing be on him and on his progeny) and I made my reward from You and him for Your pure guardians (peace be upon them) and donated my reward from them for your faithful slaves who believe in [Your Book and the Sunna of Your Prophet (blessing be on him and on his progeny…'[۲۰۶

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This shows his goodwill and benevolence, and that the education of the pure imams (a.s.) to their companions has produced such perfect persons.

١١٩. Abul Hasan Muhammad bin Ahmad bin Ubaydillah bin al-Mansur

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢٠٧]

His companions and the narrators of his traditions ٦

١٢٠. Muhammad bin Ahmad bin Mutahhar

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢٠٨] He narrated from Imam al-Hadi (a.s.), and Abdullah bin Ja'far narrated from him.[٢٠٩]

١٢١. Muhammad bin Ahmad bin Mihran

Al-Barqi mentioned him as one of Imam al-Hadi's companions.[٢١٠]

١٢٢. Muhammad bin Isma'il as-Saymari al-Qummi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢١١]

١٢٣. Muhammad bin Jazzak al-Jammal

He was reliable. Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢١٢] Ibn Shahrashub said he was from the trustworthy companions of Imam al-Hadi (a.s.).

١٢٤. Muhammad bin al-Hasan bin Shammun al-Basri

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢١٣] An-Najashi said, 'He was a Waqifite[٢١۴] and then was excessive. He was very weak and of bad beliefs...He had written "as-Sunan wel Aadab wa Makarim al-Akhlaq", and "al-Ma'rifah".'[٢١۵]

Al-Kashshi mentioned from him his saying, 'I wrote to Abu Muhammad (Imam al-Askari) complaining of poverty and then I said to myself: has Abu Abdullah (Imam as-Sadiq) (a.s.) not said, 'Poverty with us (the Ahlul Bayt) is better than wealth with our enemy, and being killed with us is better than living with our enemy.' The reply to my letter came saying,

'Allah the Almighty tries our followers, when their sins increase, by poverty, and He may forgive many (of sins), and it is as your self said to you: poverty with us is better than wealth with our enemy. We are a shelter for whoever resorts to us and a light for whoever seeks light, and preservation for whoever resorts to us. Whoever loves us will be with us in the highest position, and whoever deviates from us will be in Fire.' Abu Abdullah (as-Sadiq) said, 'You acknowledge that your enemy will be in Fire and do not acknowledge that your guardian will be in Paradise! Nothing prevents you from that but weakness.'[٢١٦]

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He died when he was one hundred and twenty years. It was said that he narrated from eighty men of the companions of Imam Abu Abdullah as-Sadiq (a.s.).[۲۱۷]

۱۲۵. Muhammad bin al-Hasan bin Abu al-Khattab az-Zayyat

He was reliable man from Kufa. Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۱۸] An-Najashi said, 'He was a lofty man from our companions. He was respectable, reliable, and notable. He narrated many traditions and it was depended on his narrations. He had written good books such as "at-Tawhid", "al-Ma'rifah wel Bada'", "ar-Radd ala Ahl al-Qadar", "al-Imamah"",

first seven imams from Imam Ali (a.s.) to Imam Musa bin Ja'far al-Khadhim (a.s.) and did not believe in the rest five imams.

"al-Lu'lu'ah", "Wasaya al-A'immah", "Rarities".'[۲۱۹]

۱۲۶. Muhammad bin Hamza al-Qummi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۲۰]

۱۲۷. Muhammad bin al-Huşayn al-Fihri

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and added that he was cursed.[۲۲۱]

۱۲۸. Muhammad bin al-Huşayn

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was from Ahwaz.[۲۲۲]

۱۲۹. Abul Abbas Muhammad bin Khalid ar-Razi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۲۳]

۱۳۰. Muhammad bin Raja' al-Khayyat

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۲۲۴] and so did al-Barqi.

Muhammad bin ar-Rayyan bin as-Salt .۱۳۱

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was reliable.[۲۲۵] An-Najashi said there were questions between him and Imam Abul Hasan al-Hadi (a.s.).[۲۲۶]

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Muhammad bin Sa'eed bin Kulthum al-Marwazi .۱۳۲

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was a theologian.[۲۲۷] Al-Kashshi mentioned from Nasr bin as-Sabah that Muhammad bin Sa'eed al-Marwazi was from the prominent theologians in Naysabur.[۲۲۸]

Muhammad bin Sulayman al-Jallab .۱۳۳

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۲۹]

Muhammad bin Şayfi al-Kufi .۱۳۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۳۰]

Muhammad bin Abdul Jabbar .۱۳۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was reliable from Qum.[۲۳۱]

Muhammad bin Abdurrahman al-Hamadani an-Nawfali .۱۳۶

Al-Barqi mentioned him as one of Imam al-Hadi's companions and said he had letters with Abul Hasan al-Hadi (a.s.).[۲۳۲]

Muhammad bin Abdullah bin Mihran al-Karkhi .۱۳۷

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was accused of excessiveness and weakness.[۲۳۳] An-Najashi said, 'He was excessive, a liar, irreligious, and unreliable and was famous for that. He had some books like "al-Mamdohin wel Mathmomin; the praised and the dispraised", "Maqtal (murder of) Abul Khattab", "Manaqib (virtues of) Abul Khattab", "al-Malahim; battles or heroisms", "at-Tabsirah; enlightenment", "al-Qibab; domes", and "an-Nawadir; rarities" which was the nearest of them to the truth whereas the others were full of falsehood.'[۲۳۴]

Muhammad bin Abdullah an-Nawfali al-Hamadani .۱۳۸

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۳۵]

Muhammad bin Ubaydillah at-Tahi .۱۳۹

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۳۶

Muhammad bin Ali bin Eesa al-Ash'ari al-Qummi .۱۴۰

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[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢٣٧

An-Najashi said, 'Muhammad bin Ali was a notable man in Qum and the emir on it appointed by the king. So was his father. He had questions with Abu Muhammad al-Askari [(a.s.).'[٢٣٨

Muhammad bin Ali bin Mahziyar .١۴١

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was reliable.[٢٣٩] Ibn Tawus said he was from the well-known deputies and babs whom the [Twelver Shia, who believed in the imamate of al-Hasan bin Ali, did not disagree on.[٢۴٠

Muhammad bin Eesa bin Ubayd al-Yaqtini .١۴٢

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was [weak.[٢۴١

Al-Kashshi mentioned that he had written some books like "al-Imamah", "al-Wadhih al-Makshuf fir-Rad ala Ahl al-Wuquf", "Bu'd al-Isnad", "Qurb al-Isnad", "al-Wasaya", "al-Lu'lu'", "al-Masa'il al-Muharramah", "adh-Dhiya'", "Dhara'if", "at-Tawqi'at", "at-Tajammul wel-Muru'ah", "al-Fay' wel Khums", "ar-Rijal", "az-Zakat", "Thawab al-A'mal", and "an-[Nawadir".[٢۴٢

Muhammad bin al-Faraj ar-Rakhji .١۴٣

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢۴٣] There were firm communications and many correspondences between him and Imam al-Hadi (a.s.). :Here are some of the letters that were between them

Al-Kashshi mentioned that Muhammad bin al-Faraj said, "I wrote to Abul Hasan (al- .١ Hadi) (a.s.) asking him about Abu Ali bin Rashid, Eesa bin Ja'far bin Aasim, and ibn Band, and he replied to me saying, 'You have mentioned bin Rashid, may Allah have mercy on him. He lived happy and died as a martyr.' And he prayed Allah for ibn Band and bin [Aasim."[٢۴۴

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Al-Kulayni mentioned that Ali bin Muhammad an-Nawfali said, "Muhammad bin al-Faraj .۲ said to me, 'Abul Hasan (al-Hadi) wrote to him, 'O Muhammad, manage your affairs and be careful!" My affairs were managed and I was careful and I did not know what for he wrote to me so until an agent from the government came, tied me, and carried me from Egypt after confiscating all what I possessed. I were in prison for eight years and then a book came to me from him (from Imam al-Hadi) in prison saying, 'O Muhammad, do not reside in the Western District!' I read the book and said to myself: he writes to me so, '.though I am in prison! It is wonderful!! After a little time I was set free

Then Muhammad bin al-Faraj wrote to him (to Imam al-Hadi) asking about his properties and he replied that they would be given back to him. When Muhammad went to al-Askar, [he wrote to him about giving his properties back to him but he died before that."[۲۴۵

This letter shows that the Imam (a.s.) trusted and assisted Muhammad. When Muhammad became ill, Imam al-Hadi (a.s.) sent him a garment. He put the garment .under his head and when he died, he was enshrouded with it

Muhammad bin al-Fadhl .۱۴۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions,[۲۴۶] and so did al-.Barqi

Muhammad bin al-Fadhl al-Baghdadi .۱۴۵

He narrated from Imam al-Hadi (a.s.), and Abdullah bin Ja'far al-Himyari narrated from [him.[۲۴۷

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Abu Abdullah Muhammad bin al-Qassim bin Hamza bin Musa al-Alawi .۱۴۶

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۴۸

Muhammad bin Marwan al-Jallab .۱۴۷

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was .reliable,[۲۴۹] and so did al-Barqi

Muhammad bin Marwan al-Khattab .۱۴۸

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۵۰

Muhammad bin Musa bin Furat .۱۴۹

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۵۱

His companions and the narrators of his traditions ۷

Muhammad bin Musa ar-Rab'iy .۱۵۰

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۵۲

Muhammad bin Yahya bin Daryab .۱۵۱

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۵۳

Masqalah bin Isaaq al-Qummi al-Ash'ari .۱۵۲

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۵۴

Mu'awiya bin Hakeem bin Mu'awiya bin Ammar al-Kufi .۱۵۳

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۵۵

An-Najashi said about him, 'He was reliable, notable from the companions of Imam ar-Redha (a.s.). Abu Abdullah al-Husayn said, 'I heard our sheikhs saying: Mu'awiya bin Hakeem narrated twenty-four traditions on usul, and had written some books like "Divorce", "Menstruation", "Obligations", "Marriage", "Penalties", "Blood Monies", and a [book of rarities.'[۲۵۶

Mansur bin al-Abbas ar-Razi .۱۵۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۵۷] An-Najashi said, 'His state was uncertain. He had a big book on rarities.'[۲۵۸]

Musa bin Dawud al-Ya'qubi .۱۵۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[۲۵۹] He was a Twelver Shia but unknown.

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Musa bin Umar bin Bazee' the mawla of al-Mansur .١٥۶

He was reliable. Sheikh at-Toosi mentioned him as one of Imam al-Hadi's [companions,[٢۶٠] and said he had a book on rarities.[٢۶١

Musa bin Umar al-Hadheen .١٥٧

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢۶٢

Musa bin Murshid al-Warraq an-Nayshaburi .١٥٨

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢۶٣] He was a .Twelver Shia but unknown

Nasr bin Muzahim al-Qummi .١٥٩

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢۶۴

An-Nadhr bin Muhammad al-Hamadani .١۶٠

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions, and said he was .reliable.[٢۶٥] Allama (al-Hilli) said in al-Hawi that he was reliable

Yahya bin Abu Bakr ar-Razi adh-Dharir .١۶١

[Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢۶۶

Yahya bin Muhammad .١۶٢

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢۶٧] He was .unknown

Abu Yousuf Ya'qub bin Isaaq ad-Dawraqi al-Ahwazi .١۶٣

He was known as ibn as-Sikkit. Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢۶٨] He was preferred by Imam al-Jawad (a.s.) and Imam al-Hadi (a.s.). They cared much for him. He narrated traditions from Imam al-Jawad (a.s.) and had some

[questions with him.[٢۶٩

Ibn as-Sikkit was expert in linguistics, literature, Poetry, and grammar of Arabic and had .“written many books such as “Tahthib al-Alfadh” and “Islah al-Mantiq

Ibn Khillikan mentioned that some scholar said, ‘No book on linguistics has ever passed across the bridge of Baghdad like the book of “Islah al-Mantiq”. There is no doubt that it is from the useful, interesting books including many sides of language. We do not know a book like it in this concern. Many scholars were interested in the book. Al-Wazir al-Maghribi summarized it. Al-Khatib at-Tabrizi edited it. Ibn Khillikan mentioned that Abul Abbas al-Mubarrid said, ‘I have not seen a book for the people of Baghdad better than the book of ibn as-Sikkit in logic.’ Tha’lab said, ‘Our companions have agreed on that there is no one, after ibn al-I’rabi, more aware in linguistics than ibn as-Sikkit.’[٢٧٠] Al-Mutawakkil, the Abbasid caliph, killed him because of his loyalty to the Ahlul Bayt (a.s.). We .shall detail this in a coming chapter

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Ya'qub al-Bajali .١۶۴

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢٧١] He was a Twelver Shia but unknown.

Ya'qub bin Manqush .١۶۵

Sheikh at-Toosi mentioned him as one of Imam al-Hadi and Imam al-Askari's companions.[٢٧٢]

Abu Yousuf al-Katib Ya'qub bin Yazid bin Hammad al-Annbari as-Salami .١۶۶

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was reliable.[٢٧٣] He said in al-Fihrist that he had written some books one of which was a book of rarities.

An-Najashi said, 'He was one of the clerks of al-Muntasir (the Abbasid caliph). He narrated from Abu Ja'far the second (a.s.)...He was reliable and truthful. He had some books like "al-Bada'", "al-Masa'il", "Nawadir al-Hajj", and "at-Ta'n ala Younus".'[٢٧۴]

Abu Bakr bin Abu Tayfur al-Fahmaki al-Mutatabbib .١۶٧

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢٧۵] He was from the narrators who narrated the tradition of the announcing of the imamate of Imam al-Askari (a.s.). He said, 'Abul Hasan (al-Hadi) wrote to me saying, "My son Abu Muhammad is the most loyal of aal[٢٧۶] Muhammad and the firmest in authority. He is the eldest of my sons and he is the successor. To him is the imamate and its verdicts. Whatever you asked me about you can ask him about for he has all what you need.'[٢٧٧]

Abul Husayn bin Hilal .١۶٨

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢٧٨] Allamah al-Hilli[٢٧٩] and al-Majlisi[٢٨٠] said he was reliable.

Abul Huşayn al-Hudhayni .١۶٩

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Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was reliable.[٢٨١]

١٧٠. Abu Tahir

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was the brother of Muhammad bin Muhammad.[٢٨٢]

١٧١. Abu Tahir bin Hamza bin al-Yasa' al-Ash'ari

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was reliable from Qum.[٢٨٣]

١٧٢. Abu Tahir Muhammad

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢٨٤]

١٧٣. Abu Abdullah al-Mughazi

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions and said he was excessive.[٢٨٥]

١٧٤. Abu Abdullah al-Mukari

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢٨۶]

١٧٥. Abu Muhammad bin Ibrahim

Sheikh at-Toosi mentioned him as one of Imam al-Hadi's companions.[٢٨٧]

١٧۶. Abu Yahya al-Jirjani

He was Ahmad bin Dawud bin Sa'eed al-Fazari.[٢٨٨]

١٧٧. Kulthum al-Karkhiyya

Sheikh at-Toosi mentioned her as one of Imam al-Hadi's companions and said that Abdurrahman ash-Sha'eeri, the father of Abdurrahman bin Dawud al-Baghdadi, narrated from her.[٢٨٩]

Footnote

[١] Rijal at-Toosi, p.۴٠٩.

[٢] Rijal al-Barqi.

[٣] Rijal at-Toosi, p.۴٠٩.

[۴] Rijal al-Barqi.

[۵] Rijal at-Toosi.

[۶] Rijal al-Barqi.

[٧] Rijal al-Kashshi.

[٨] Rijal at-Toosi.

[٩] Rijal at-Toosi.

[١٠] Rijal al-Kashshi.

[١١] Mu'jam Rijal al-Hadith, vol.١ p.١١٨.

[١٢] Rijal at-Toosi.

[١٣] Rijal al-Barqi.

[١۴] Mu'jam Rijal al-Hadith, vol.١ p.١٢١-١٢٢.

[١۵] Rijal at-Toosi.

[١۶] Rijal al-Kashshi.

[١٧] Ibid.

[١٨] Rijal at-Toosi.

[١٩] Rijal an-Najashi.

[٢٠] Rijal al-Kashshi.

[۲۱] Rijal at-Toosi.

[۲۲] Ibid.

[۲۳] Mu'jam Rijal al-Hadith, vol.۲ p.۴۸.

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[۲۴] Rijal al-Barqi.

[۲۵] Rijal at-Toosi.

[۲۶] Mu'jam Rijal al-Hadith, vol.۲ p.۳۲.

[۲۷] Rijal at-Toosi.

[۲۸] Rijal an-Najashi.

[۲۹] Mu'jam Rijal al-Hadith, vol.۲

[۳۰] Rijal at-Toosi.

[۳۱] Mu'jam Rijal al-Hadith, vol. ۲

[۳۲] Rijal at-Toosi.

[۳۳] Rijal al-Barqi.

[۳۴] Rijal at-Toosi.

[۳۵] Rijal at-Toosi.

[۳۶] Ibid.

[۳۷] Mu'jam Rijal al-Hadith.

[۳۸] Rijal at-Toosi.

[۳۹] Ibid.

[۴۰] Ibid.

[۴۱] Rijal an-Najashi.

[۴۲] Mu'jam Rijal al-Hadith, vol. ۳ p.۳۰۷.

[۴۳] Rijal at-Toosi, p.۴۱۱.

[۴۴] Mu'jam Rijal al-Hadith, vol.۴ p.۴۹.

[٤٥] Rijal al-Barqi.

[٤٦] Rijal at-Toosi.

[٤٧] Mu'jam Rijal al-Hadith, vol.٤ p.٣٠٧.

[٤٨] At-Tahthib.

[٤٩] Rijal an-Najashi.

[٥٠] Rijal at-Toosi.

[٥١] Ibid.

[٥٢] Ibid.

[٥٣] Ibid.

[٥٤] Rijal at-Toosi.

[٥٥] Rijal at-Toosi.

[٥٦] Rijal an-Najashi.

[٥٧] Rijal at-Toosi.

[٥٨] Ar-Risalah al-Adadiyyah.

[٥٩] Rijal al-Kashshi.

[٦٠] Rijal al-Kashshi.

[٦١] Rijal al-Kashshi.

[٦٢] Rijal at-Toosi.

[٦٣] Rijal an-Najashi.

[٦٤] Rijal at-Toosi.

[٦٥] Mu'jam Rijal al-Hadith, vol.٥ p.٣٠-٣١.

[۶۶] Rijal at-Toosi.

[۶۷] Rijal an-Najashi.

[۶۸] Rijal at-Toosi.

[۶۹] Qur'an, ۱۷:۷۴.

[۷۰] Qur'an, ۳۹:۶۵.

[۷۱] Rijal al-Kashshi.

[۷۲] Rijal at-Toosi.

[۷۳] In early Shiism “bab” denotes the senior authorized disciple of the imam.

[۷۴] Rijal al-Kashshi.

[۷۵] Rijal at-Toosi.

[۷۶] Ibid.

[۷۷] Ibid.

[۷۸] Ibid.

[۷۹] Rijal al-Barqi.

[۸۰] Rijal an-Najashi.

[۸۱] Rijal al-Kashshi.

[۸۲] Rijal at-Toosi.

[۸۳] Rijal al-Kashshi.

[۸۴] Rijal at-Toosi.

[۸۵] Ibid.

[۸۶] Ibid.

[٨٧] Ibid.

[٨٨] Rijal an-Najashi.

[٨٩] Rijal at-Toosi.

[٩٠] Rijal at-Toosi.

[٩١] Ibid.

[٩٢] Ibid.

[٩٣] Mu'jam Rijal al-Hadith, vol.٧ p.٩٢.

[٩٤] Rijal al-Barqi.

[٩٥] Rijal al-Kashshi.

[٩٦] Rijal at-Toosi.

[٩٧] Rijal an-Najashi.

[٩٨] Ibid.

[٩٩] Rijal at-Toosi.

[١٠٠] Rijal al-Kashshi.

[١٠١] Rijal at-Toosi.

[١٠٢] Rijal at-Toosi, Rijal al-Barqi.

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.Rijal at-Toosi [١٠٣]

.Ibid [١٠٤]

.Ibid [١٠٥]

.Rijal an-Najashi [١٠۶]

.A mursal tradition is a tradition that is narrated with a cut series of narrators [١٠٧]

.Mu'jam Rijal al-Hadith, vol.٨ p.٣۴٠ [١٠٨]

.Rijal at-Toosi, p.۴١۵ [١٠٩]

.Ibid [١١٠]

.Usul al-Kafi [١١١]

.Rijal at-Toosi [١١٢]

.Ibid [١١٣]

.Rijal at-Toosi [١١۴]

.Al-Manaqib [١١۵]

.Rijal at-Toosi [١١۶]

.Ibid [١١٧]

.Ibid [١١٨]

.Ibid [١١٩]

.Rijal an-Najashi [١٢٠]

.Sirat is a bridge that dominates Hell on the Day of Resurrection [١٢١]

.Amali of Sheikh as-Saduq, and mentioned in brief in Wassa'il ash-Shia, vol.١ p.١٣ [١٢٢]

.Rijal an-Najashi [١٢٣]

[١٢٤] Ibid.

[١٢٥] Rijal at-Toosi.

[١٢٦] Al-Ghaybah.

[١٢٧] Rijal al-Barqi.

[١٢٨] Rijal at-Toosi.

[١٢٩] Rijal al-Kashshi.

[١٣٠] Rijal at-Toosi.

[١٣١] Mu'jam Rijal al-Hadith, vol.١١ p.٢٢٢.

[١٣٢] Ibid. p.٢٠٣.

[١٣٣] Rijal at-Toosi.

[١٣٤] Rijal an-Najashi.

[١٣٥] Rijal al-Kashshi.

[١٣٦] Mu'jam Rijal al-Hadith, vol.١١ p.٣٠١.

[١٣٧] Rijal at-Toosi.

[١٣٨] Rijal an-Najashi.

[١٣٩] Al-Ghaybah.

[١٤٠] Rijal al-Kashshi.

[١٤١] Rijal al-Kashshi.

[١٤٢] Rijal al-Kashshi.

[١٤٣] Rijal at-Toosi.

[١٤٤] Rijal at-Toosi.

[١٤٥] A sect believing that Abdullah al-Aftah the son of Imam Ja'far as-Sadiq (s) was the imam after his father.

[١٤٦] Rijal an-Najashi.

[١٤٧] Rijal al-Kashshi.

[١٤٨] Rijal at-Toosi.

[١٤٩] Rijal al-Barqi.

[١٥٠] Rijal at-Toosi.

[١٥١] Ibid.

[١٥٢] Ibid.

[١٥٣] Rijal al-Barqi.

[١٥٤] Rijal at-Toosi.

[١٥٥] Ibid.

[١٥٦] Ibid.

[١٥٧] Rijal at-Toosi.

[١٥٨] Rijal al-Barqi.

[١٥٩] Rijal at-Toosi.

[١٦٠] Ibid.

[١٦١] Ibid.

[١٦٢] Rijal al-Barqi.

[١٦٣] Rijal at-Toosi.

[١٦٤] Ibid.

.Mu'jam Rijal al-Hadith, vol.۱۱ p.۱۱۴ [۱۶۵]

.Rijal at-Toosi [۱۶۶]

.Mu'jam Rijal al-Hadith, vol.۱۲ p.۱۵۴ [۱۶۷]

.Ibid. p.۶۰ [۱۶۸]

.Rijal at-Toosi [۱۶۹]

.Rijal at-Toosi [۱۷۰]

.Rijal an-Najashi [۱۷۱]

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[١٧٢] Rijal at-Toosi.

[١٧٣] Rijal al-Barqi.

[١٧٤] Mu'jam Rijal al-Hadith, vol.١٢ p.١٩٣.

[١٧٥] Rijal al-Kashshi, vol.٢ p.٨٢٥.

[١٧٦] Rijal al-Kashshi.

[١٧٧] Mu'jam Rijal al-Hadith, vol.١٢ p.١٩٤.

[١٧٨] Rijal at-Toosi.

[١٧٩] Rijal at-Toosi.

[١٨٠] Al-Ghaybah.

[١٨١] Rijal at-Toosi.

[١٨٢] Rijal al-Kashshi.

[١٨٣] Ibid.

[١٨٤] Ibid.

[١٨٥] Rijal al-Kashshi.

[١٨٦] Rijal at-Toosi.

[١٨٧] Rijal al-Barqi.

[١٨٨] Rijal at-Toosi.

[١٨٩] Rijal al-Kashshi.

[١٩٠] Rijal al-Kashshi.

[١٩١] Rijal al-Kashshi.

[١٩٢] Al-Fihrist by at-Toosi.

.Rijal an-Najashi [۱۹۳]

.Al-Fihrist by ibn an-Nadim [۱۹۴]

.Rijal at-Toosi [۱۹۵]

.Mu'jam Rijal al-Hadith, vol.۱۲ p.۳۳۹ [۱۹۶]

.Rijal at-Toosi [۱۹۷]

.Ibid [۱۹۸]

.Mu'jam Rijal al-Hadith, vol.۱۳ p.۷۳ [۱۹۹]

.Rijal at-Toosi [۲۰۰]

.Mu'jam Rijal al-Hadith [۲۰۱]

.Rijal at-Toosi [۲۰۲]

.Ibid [۲۰۳]

.Ibid [۲۰۴]

.That the reward of the hajj is intended to be for others [۲۰۵]

.Rijal al-Kashshi [۲۰۶]

.Rijal at-Toosi [۲۰۷]

.Rijal at-Toosi [۲۰۸]

.Mu'jam Rijal al-Hadith, vol.۱۵ p.۲۶ [۲۰۹]

.Rijal al-Barqi [۲۱۰]

.Rijal at-Toosi [۲۱۱]

.Ibid [۲۱۲]

.Ibid [۲۱۳]

The waqifites were a group of people believing in the imamate of the [۲۱۴]

.Rijal an-Najashi [۲۱۵]

.Rijal al-Kashshi [۲۱۶]

.Rijal an-Najashi [۲۱۷]

.Rijal at-Toosi [۲۱۸]

.Rijal an-Najashi [۲۱۹]

.Rijal at-Toosi [۲۲۰]

.Ibid [۲۲۱]

.Rijal at-Toosi [۲۲۲]

.Ibid [۲۲۳]

.Ibid [۲۲۴]

.Ibid [۲۲۵]

.Rijal an-Najashi [۲۲۶]

.Rijal at-Toosi [۲۲۷]

.Rijal al-Kashshi [۲۲۸]

.Rijal at-Toosi [۲۲۹]

.Rijal at-Toosi [۲۳۰]

.Ibid [۲۳۱]

.Rijal al-Barqi [۲۳۲]

.Rijal at-Toosi [۲۳۳]

.Rijal an-Najashi [۲۳۴]

.Rijal at-Toosi [۲۳۵]

.Rijal at-Toosi [۲۳۶]

.Ibid [۲۳۷]

.Rijal an-Najashi [۲۳۸]

.Rijal at-Toosi [۲۳۹]

.Mu'jam Rijal al-Hadith, vol.۱۷ p.۳۴ [۲۴۰]

.Rijal at-Toosi [۲۴۱]

.Rijal al-Kashshi [۲۴۲]

.Rijal at-Toosi [۲۴۳]

.Rijal al-Kashshi [۲۴۴]

.Usul al-Kafi [۲۴۵]

.Rijal at-Toosi [۲۴۶]

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[۲۴۷] Mu'jam Rijal al-Hadith, vol.۱۷ p.۱۵۲.

[۲۴۸] Rijal at-Toosi.

[۲۴۹] Ibid.

[۲۵۰] Ibid.

[۲۵۱] Ibid.

[۲۵۲] Ibid.

[۲۵۳] Rijal at-Toosi.

[۲۵۴] Ibid.

[۲۵۵] Ibid.

[۲۵۶] Rijal an-Najashi.

[۲۵۷] Rijal at-Toosi.

[۲۵۸] Rijal an-Najashi.

[۲۵۹] Rijal at-Toosi.

[۲۶۰] Rijal at-Toosi.

[۲۶۱] Al-Fihrist by Sheikh at-Toosi.

[۲۶۲] Rijal at-Toosi.

[۲۶۳] Ibid.

[۲۶۴] Al-Fihrist by at-Toosi.

[۲۶۵] Rijal at-Toosi.

[۲۶۶] Ibid.

[۲۶۷] Ibid.

.Rijal at-Toosi [۲۶۸]

.Tanqih al-Maqal, vol.۳ p.۳۲۹ [۲۶۹]

.Al-Kuna wel Alqab, vol.۱ p.۳۱۴ [۲۷۰]

.Rijal at-Toosi [۲۷۱]

.Ibid [۲۷۲]

.Rijal at-Toosi [۲۷۳]

.Rijal an-Najashi [۲۷۴]

.Rijal at-Toosi [۲۷۵]

.The progeny or family of [۲۷۶]

.Usul al-Kafi [۲۷۷]

.Rijal at-Toosi [۲۷۸]

.Al-Khulasah [۲۷۹]

.Al-Wajizah [۲۸۰]

.Rijal at-Toosi [۲۸۱]

.Rijal at-Toosi [۲۸۲]

.Ibid [۲۸۳]

.Ibid [۲۸۴]

.Ibid [۲۸۵]

.Ibid [۲۸۶]

.Ibid [۲۸۷]

.Tanqih al-Maqal, vol.۴ p.۳۹ [۲۸۸]

.Rijal at-Toosi [۲۸۹]

The age of the Imam

The age of the Imam

It may be very useful or necessary to study the age of Imam al-Hadi (a.s.) and shed lights on the political, social, religious, cultural, and other sides of that age. Studying an age is one of the methodical researches that is too necessary in the modern studies because it uncovers important sides of the external influences on man and shows his intellectual and all psychological tendencies that arise from his age and environments as psychologists .says

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Political life

Political life

The political life in the time of Imam al-Hadi (a.s.) was very bad. There was no security in all countries of the Islamic world. Anarchy was everywhere because the Abbasid government lost its authority and influence and no longer had its terrible power it had during the reigns of al-Mansur, ar-Rasid, and al-Ma'mun. The reasons behind that were:

The prevailing of the Turks on the rule

The Turks controlled the reins of power and prevailed on all the bodies of the state to a degree that the Abbasid caliph had no authority or influence. The decisions were in the hands of the Turks. They appointed and deposed whoever they liked of caliphs, viziers, and officials. One of poets described the state of al-Musta'een by saying,

"A caliph in a cage between Waseef and Bugha,

he repeated what they both said to him as a parrot does."

The Abbasid caliphs in that period were like parrots. They had nothing from the caliphate. The Turks did everything whereas the caliph was in name only with no will or option.

The caliphate declined and lost its solemnity and superiority, and the caliphs had no significance. It was mentioned that when al-Mu'tazz assumed the caliphate, some of his companions sent for a diviner and asked him how long the caliph would sit on the throne and how long he would live. A humorous man from among the attendants said, 'I know that.' They asked him to tell them and he said, 'The matter is in the hands of the Turks. They decide how long he rules and how long he lives.' The all burst into laughter.[۱]

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Al-Mu’tasim, the Abbasid caliph, appointed Ashnas the Turk as the wali and gave him the right to appoint walis. It was prayed for Ashnas on the minbars[۲] whereas praying was .limited to the caliphs before

During his reign, al-Wathiq appointed Ashnas as the wali on Baghdad and expanded his authority until over Morocco. He gave him the right to run the affairs of all those countries and to appoint whoever he liked without referring to the caliph. The caliph entrusted [Ashnas with all the affairs of the state and dressed him with two sashes of jewels.[۳

Ignorance of the Turks

The Turks had no any expertness in the affairs of rule and administration or in the political .and economical affairs. They were like nomads in all their behaviors

Al-Jahidh said about them, ‘The Turks are people of tents, inhabitants of deserts, and owners of cattle. They are the nomads of the non-Arabs. Crafts, trade, medicine, agriculture, engineering, building, digging rivers, and yielding did not attract their attention. Their interest was in invasions, raids, hunting, riding, fighting against heroes, searching for booties, and subjugating countries. Their determination towards all that was well known and all meanings and means were subjected to that. They mastered these matters and were skilled in them. It is these things that are their crafts, trades, ‘.pleasure, pride, discourse, and night chat

The affairs of the state were in the hands of these rudes who knew nothing about civilization or development. Therefore, the nation faced dangerous crises, terrible .problems, and too many misfortunes and bloody events

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Corruption of the rule

From the direct results of the domination of the Turks over the rule was the corruption of the rule and inadvertency. Bribe was widespread among the officials of the state. The viziers, walis, and clerks embezzled the monies of land taxes and other taxes and the .yields that came to the state from different countries

In ۲۲۹ AH, al-Wathiq, the Abbasid caliph, confiscated from the clerks of the divans about two million dinars,[۴] and al-Mutawakkil confiscated ibn az-Zayyat's money which he had embezzled and the wealth of his clerk Umar bin al-Faraj ar-Rakhji. It was said that al-Mutawakkil took from him about one hundred and twenty thousand dinars and from his brother about one hundred and fifty thousand dinars.[۵] He also took from the chief of [judges Yahya bin Aktham seventy-five thousand dinars.[۶

Shawqi Dhayf comments on this by saying, 'This means that the viziers, clerks, and walis embezzled the wealth of the state and nation. One thinks that there was no senior official in the state unless he committed abominable crime. The walis bribed the vizier in order to stay in their posts. Sometimes bribe was about two hundred thousand dinars besides gems and other gifts.[۷] Even the muhtasibs[۸] took bribes and embezzled money through their watching traders and merchants and the movement of buying and selling in the markets. It was narrated that Ahmad bin at-Tayyib bin Marwan ar-Rakhsi, the philosopher, breached the trust when he was the chief of the muhtasibs in Baghdad. He took, by this way, about one hundred and fifty dinars besides other gifts and presents.[۹] We do not exaggerate if we say that most officials of the state were involved in that [embezzlement and bribes.'[۱۰

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The spread of bribe in this manner was a clear evidence on the corruption of the senior officials in the Abbasid government and that most of the officials embezzled the wealth of .Muslims unjustly

The walis of the Islamic districts

The walis over the Islamic countries often bought their jobs and posts from the viziers. The vizier al-Khaqani sold the post of the wali over Kufa to nineteen walis in one day and .took from each of them bribe

Most walis went too far in wronging people and extorting their money unjustly which made most people complain of their injustice and oppression. At the days of al-Wathiq, his vizier Muhammad bin Abdul Melik composed a poem and ascribed it to one of the soldiers and gave it to the caliph. He mentioned a flow of grievances and distresses that the walis poured over the nation. In his poem he expressed the misfortunes of the nation and the endless sufferings people received during the days of those walis whom al-Wathiq set up on the Islamic districts and entrusted with all the affairs of Muslims. They were excessive in oppression. They embezzled the treasury and threw the innocent into .dark prisons and cells of torture

The hatred towards the Abbasid rule

Muslims of all trends and tendencies hated the Abbasid rule and wished it to disappear a moment after another because of the bad, devious policies of the Abbasid rulers which were different from the laws of the Islamic Sharia in most cases, where the wicked became masters and the free were subdued. The corruption of the Abbasid governments brought Muslims disasters and misfortunes and threw them into great dangers. The Abbasid rulers and their officials extorted the wealth of the nation and killed the great and reformers. They killed many people like the great martyr Zayd the son of Imam Ali bin al-Husayn who were martyred in the way of justice during the reign of the Umayyads. They killed a big group of the Alawids like Yahya bin Amr bin al-Husayn and others who resisted injustice and oppression. Anyhow, Muslims hated the Abbasid governments and .disapproved their oppression and despotism against people

Oppressing the Alawids

From the worst faces of the clumsy politics the Abbasid followed was the oppression against the Alawids who were the heralds of the social justice in Islam. The Alawids were tried very severely and they suffered distresses that no one had ever suffered in the world of Islam and especially during the reign of al-Mutawakkil who spared no effort in oppressing and punishing them. He poured on them a flow of misfortunes and distresses. Historians said that his vizier Ubaydillah bin Yahya bin Khaqan encouraged him to oppress them.[۱۱]

Economical blockade

Al-Mutawakkil imposed an economical blockade on the Alawids and officially forbade people from helping or doing any good to them. Whenever he was informed that someone did them good even a bit he subjected him to severe punishments.[۱۲] Therefore, people refrained from helping them with any kind of help or giving them any of the legal dues for fear of the revenge and punishment of the tyrant.

The economical blockade harmed the Alawids and exhausted them to a degree that one dress was used by some women of them. One of them wore it and offered the prayer and then another one and so on. They always patched it. They sat at their spindle semi naked with unveiled heads,[۱۳] whereas the tyrant al-Mutawakkil spent on his red nights millions of dinars and gifted, without measure, thousands to singers, drinking companions, and effeminates, but prevented the progeny of the messenger of Allah (a.s.) from receiving their rights and legal dues until he made them poor and wretched.

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One day, al-Fat~h bin Khaqan the vizier gave al-Mutawakkil a very beautiful maid as a present. She came to him carrying a gold cup and a vat of crystal full of wine. He spent his nights with singers, female dancers, and wine whereas the progeny of the Prophet (a.s.) .suffered poverty, hunger, and all kinds of distresses

The Abbasid women and the singers and dancers around them strutted in silk and brocade while the daughters of the messenger of Allah (a.s.) had no clothes to cover themselves with. Those dark days passed and al-Mutawakkil recorded in his history black .(.pages full of sins and crimes against the progeny of the Prophet(a.s

Gifting monies to disparage the Alawids and Jailing the Alawids

Al-Mutawakkil gifted great monies to mercenary poets who criticized the Ahlul Bayt (a.s.) in their poetry. He gave abundant money and gold to Marwan bin Abu al-Janub and appointed him as wali on Yemen and Bahrain just for his hatred and criticism in his poems against the Alawids. So did he with other insipid poets who sold their consciences and .distorted the truth just for some transient pleasures of this world

Jailing the Alawids

From the hard and severe distresses the Alawids suffered during the reign of al-Mutawakkil was imprisonment. Al-Mutawakkil arrested and threw many of them into dark prisons for no guilt but just because they called for the rights of the nation and they adopted its aims and wishes. From among the prominent Alawids, who were imprisoned by al-Mutawakkil at that time, was Muhammad bin Salih the great-grandson of Imam al-Hasan (a.s.),[۱۴] and Muhammad bin Muhammad bin Ja'far al-Husayni who was arrested by Abdullah bin Tahir, who was one of al-Mutawakkil's governors, and imprisoned in Naysabour. He remained in prison until he died.[۱۵] Some other Alawids ran away and lived disguisedly in far towns and villages for fear of the Abbasid government like Ahmad bin Eesa bin Zayd bin Ali bin al-Husayn, who died in loneliness,[۱۶] and Abdullah bin Musa bin al-Hasan who was from the eminent Alawids and well-known heroes. He hid himself for fear of the Abbasids,[۱۷] besides many others as mentioned by Abul Faraj al-Isfahani .and other historians

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The revolt of Martyr Yahya

Yahya bin Umar bin al-Husayn bin Zayd revolted against the Abbasid government calling for the rights of the oppressed and persecuted people and inviting to establish the rule of Allah in the earth. He was a brave knight far away from the recklessness of the youth. He was not accused of any defect.[۱۸] People loved him and were loyal to him because he began his rising by refraining from shedding blood or taking anything from people's .properties. He treated the all with justice and fairness

The cause of his revolt was for an isolation and misfortune he and others suffered from the Turks during the reign of al-Mutawakkil.[۱۹] Groups from the people of Kufa followed him and he revolted with them during the reign of al-Musta'een. The caliph assigned Muhammad bin Tahir to fight Yahya. He marched towards him with a big army. After violent fighting Yahya was martyred and a page from the bright pages of jihad in Islam .was folded

After the martyrdom of Yahya, Muhammad bin Tahir sat in a public meeting to receive congratulations for killing the progeny of the messenger of Allah (a.s.). Villains and flatterers showed him joys and delight and congratulated him for the victory of killing the .grandson of the messenger of Allah

Abu Hashim al-Ja'fari went to Muhammad bin Tahir and said to him, 'O emir, you are delighted for killing a man, who if the messenger of Allah was alive he would be consoled '.for his death

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.Muhammad bin Tahir became silent and terrible silence prevailed over the meeting

The captives from Yahya's companions were taken to Baghdad after receiving too severe harms and torture. Historians says that they were drawn barefoot and whoever of them was late would be killed until the book of al-Musta'een arrived ordering them to be set [free and they were set free.[۲۰

People became sad for the death of Yahya and wept for him too much. No one was .elegized more than him. Many well-known poets elegized him and criticized the Abbasids

Anyhow, the killing of Yahya was one of the great, shocking events in that age, for by killing him the sanctity of the Prophet (a.s.) was violated whereas Allah, in the Holy Qur'an, had made the love for the Prophet's progeny as the reward for the Prophet's efforts in .carrying out the mission of Allah

Destroying the tomb of Imam Husayn

Al-Mutawakkil destroyed the tomb of Imam al-Husayn (a.s.) and this was one of many other terrible misfortunes Muslims were afflicted with at that time. Al-Mutawakkil was full of rage whenever he heard or saw crowds of people visit the shrine of Imam al-Husayn (a.s.) the master of the youth of Paradise, whereas the graves of his (al-Mutawakkil's) fathers and their cousins the Umayyads turned into dunghills in dark, dreary places which were resorts for beasts. Those graves, with their misery and gloominess, told the .oppression and violence of their inhabitants against Muslims

The direct reason that made al-Mutawakkil destroy the holy shrine was that some songstress sent him her maids before he assumed the rule to sing for him when he drank, and when he became the caliph, he sent for her to send him a songstress but she was not there. It was said to him that she had gone to visit the holy tomb of Imam al-Husayn (a.s.). She was informed of that while she was in Kerbala. She hurried back to Baghdad and sent al-Mutawakkil one of her maids. He asked the maid where they were and she said, 'My lady went to perform the hajj (pilgrimage) and took us with her.' It was the month of .Sha'ban

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Al-Mutawakkil

was astonished and said to her, 'Where did you perform the hajj in Sha'ban?' She said, '.'To the tomb of al-Husayn

The tyrant was alarmed and angry when he heard that the pilgrimage was to the holy tomb of Imam al-Husayn (a.s.). He arrested the lady of the maid and confiscated all her wealth, and ordered his officials to destroy the tomb. They refused insistently to destroy the tomb of the grandson of their Prophet. Then, al-Mutawakkil asked some Jews, headed by ad-Dayzaj, to destroy the tomb. They responded to him and destroyed the holy tomb in ۲۳۷ AH,[۲۱] and destroyed all buildings around the tomb. They plowed the land around the tomb and made water flow over the land[۲۲] but water turned around the tomb without reaching to it; therefore, it was called al-Ha'ir. A pleasant smell was emitted [from the tomb that people had never smelt like it.[۲۳

A nomad from bani Asad got the honor of visiting the holy tomb after it had been destroyed. He began smelling the earth so that it might guide him to the holy tomb. When he took a handful of earth, smelt it, and found it emitting a very pleasant smell. He cried and addressed Imam al-Husayn (a.s.) saying, 'May my father and mother die for you! How fine you are! How fine your tomb is, and how fine your earth is!' Then he recited the ,following verse

,They wanted to hide his tomb from his companion"

[but the fine smell of the tomb's earth guided to the tomb."[۲۴

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Al-Mutawakkil wanted to remove the tomb of Imam Husayn (a.s.), the master of the youth of Paradise, and to remove any trace leading to it but all his efforts were in vain. The holy shrine of Imam Husayn (a.s.) remained high throughout history. It was and is still the holiest place that all human beings of different trends and beliefs sanctified and still .sanctify. Millions of people visit this holy shrine every year

Professor Abbas Mahmud al-Aqqad says, 'It is today a sanctuary that Muslims, agreeing or disagreeing, circumambulate, and it deserved to be circumambulated by every man. It is an eternal symbol of that which this alive human gives among all creatures. The dome of the heaven has never shaded a place of a martyr at all more honorable than those [domes with the meaning of martyrdom and the memorandum of martyrs...'[۲۵

Forbidding Muslims from visiting al-Husayn

Al-Mutawakkil forbade Muslims officially from visiting the holy shrine of Imam Husayn (a.s.). He established military checkpoints and distributed spies everywhere to watch and chase the visitors and punish them severely with killing, crucifying, cutting the hands, and other kinds of punishment. In spite of all those severe punishments, Muslims did not refrain from visiting the grandson of their holy Prophet (a.s.). They crowded around the holy shrine. When al-Mutawakkil knew about that, he sent one of his leaders with an army to prevent people from visiting the shrine. People resisted and said to the leader, 'If you kill us all, we will not refrain from visiting him (Imam Husayn).' He wrote to al-.Mutawakkil about the situation and al-Mutawakkil ordered him to give up

In ۲۴۷AH al-Mutawakkil was informed that people in great masses came to visit the holy shrine. He sent them a big army and ordered the caller to call out that al-Mutawakkil would be free from whoever visited al-Husayn.[۲۶] He killed, imprisoned, and imposed big taxes on people but he failed to stop them from visiting the holy shrine of Imam al-Husayn (a.s.). People offered their lives and wealth generously for the sake of visiting .(.Imam al-Husayn (a.s

Complaint of Muslims

Muslims complained of al-Mutawakkil and abused him in their societies and meetings. They wrote the cursing against him on mosques and walls, in the streets of Baghdad and other towns. The following verses, which were composed by a poet who concealed his name for fear of the government though it was ascribed to ibn as-Sikkit or al-Bastami,[۲۷] :were memorized by people and spread among all classes of society

„By Allah, if the Umayyads had killed the son[۲۸] of the Prophet unjustly"

!his cousins[۲۹] did the same; here is his tomb destroyed

,They felt sorry that they did not participate in killing him

[So they chased him in the grave.'[۳۰

The Abbasids exceeded what the Umayyads did in oppressing and distressing the Alawids. In fact, in spite of all severity and malice the Umayyad treated the Alawids with, they were better and nobler much more than most of the Abbasid kings. Some Umayyad rulers had had virtues that the founder of the Abbasid state al-Mansur ad-Dawaniqi had .not any as Imam as-Sadiq (a.s.) said

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Economical life

Economical life

The economical life in the age of Imam al-Hadi (a.s.) was absolutely confused. There was no scientific, economical system that the state depended on. The state sank under economical confusion that was governed by neither the Islamic economical system nor others. The caliph, the Turks, the viziers, and the officials robbed the economy of the nation and extorted its wealth, and then accumulated great capitals in their private treasuries at the time when poverty and wretchedness were widespread everywhere in the nation. The majority of people moaned under the pressure of poverty. They could not have the slightest necessities of living whereas al-Mutawakkil and other Abbasid caliphs, who were contemporary with Imam al-Hadi (a.s.), excessively wasted the wealth of .Muslims

The waste of al-Mutawakkil

Al-Mutawakkil spent the wealth of Muslims on his lusts and pleasures over the limit. The treasury was as his own property and he spent from it as he liked. Al-Mas'oudi says, 'Expenditures did not reach at any time what it reached at the time of al-Mutawakkil.'[٣١] The wealth was spent on singers, the maids of the palace who were about four thousands, clowns, and the poets who disparaged the Ahlul Bayt (a.s.) and this class were given great amounts. The wealth of Muslims was spent excessively in this way while it .was supposed to be spent on Muslims to better their lives and conditions

When one of his sons was circumcised, al-Mutawakkil held a festival and spent uncountable money. Al-Imrani reported that event by saying, 'A tablecloth was spread at the bank of the Tigris and people of all classes had food. Then cups of wine were served and people drank. Al-Mutawakkil ordered woolsacks full of dinars and dirhams mixed together to be brought. Heaps of money were made before people. A caller called out that whoever drank a cup of drink could take three handfuls of that money. Every one took three handfuls and it was so on until the sunset. Al-Mutawakkil also ordered dinars and dirhams to be poured in the middle of the meeting. The money was poured and was so much that it prevented people from seeing each other. A caller called out that Ameerul Mo'minin (al-Mutawakkil) allowed the attendants to loot from those monies. People threw

themselves on those heaps of money and carried them off. When night came, candles of ambergris were lit. Some of those candles were like date-palm trees which were set up at the bank of the Tigris where one at the other bank could read a book with the light of those candles.'[۳۲]

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Celebrating the homage to his sons

Al-Mutawakkil spent great monies on the celebration he held on the occasion of taking homage to his sons Muhammad al-Muntasir, az-Zubayr al-Mu'tazz, and Ibrahim al-Mu'ayyad on Monday, the first of Muharram in ۲۳۶AH. He invited all classes of people and spent astonishing amounts in that celebration. A tablecloth of about four farsakhs[۳۳] was spread in the garden which he had established in Samarra' and built his palace known as al-Ja'fari in. The palace was seven farsakhs long and one farsakh wide. It was filled with people. Statues of ambergris, camphor, and vessels of musk were put before people. Whoever drank a cup of drink, took some musk, smelt it, and put it into his pocket or gave it to his servant. The vessels were refilled continuously. It was so since the sunrise until the sunset. Al-Mutawakkil sat on a throne of gold studded with jewels and the heirs apparent were standing before him wearing crowns studded with jewels. People of different classes were sitting or standing. The sunrays reflected on gold vessels spread in .the meeting, gold belts, and gilded swords and shields

These abundant monies, which were spent on such celebrations and festivals, were the wealth of Muslims that must, according to Islam, be spent to improve the conditions of Muslims, grow their powers, and increase their incomes, but unfortunately nothing of that .happened under the shadow of those corrupted regimes

Bondmaids

The palaces of the Abbasids were crowded of bondmaids who were brought from different countries of the world. Al-Mutawakkil had about four thousand bondmaids and [he slept with all of them.[۳۴

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Of course, millions of dinars from the treasury of Muslims were spent on these bondmaids, and because of these bad behaviors the general economy of the nation was .paralysed

Palaces

Al-Mutawakkil and other Abbasid caliphs built huge and unequaled palaces where no one had ever seen like them. One of al-Mutawakkil's palaces was built on a ship. Millions of .dinars were spent on those palaces

Ash-Shabasti said that the palaces cost al-Mutawakkil two hundred and seventy-four million dirhams and five hundred and thirteen million and twenty-five thousand dinars.<[۳۵] An-Nuwayri said that al-Mutawakkil spent on building his palaces about one hundred and fifty million dinars and two hundred and fifty-eight million and five hundred :thousand dirhams.[۳۶] Here we talk about some palaces of al-Mutawakkil

Al-Ja'fari .۱

It was the most important palace of al-Mutawakkil. The building of this palace cost him about two million dinars.[۳۷] When the palace was completed, al-Mutawakkil sent for clowns and jesters, and when they performed some comic scenes, he gave them two million dirhams.[۳۸] But time attacked al-Ja'fari and turned it into ruins that even beasts .rejected it because it told the oppression and cruelty of al-Mutawakkil

Al-Burj .۲

It was a very beautiful palace. He spent on the building of this palace about one million and seven hundred thousand dinars.[۳۹] Ash-Shabasti described it by saying, 'Al-Burj was the most beautiful building of al-Mutawakkil. He made in it big statutes of gold and silver and a wide pool with plates of gold and silver. Beside the pool there was a tree of gold with birds that whistled. It was adorned with jewels. He called the place Tuba as the name of the Paradise. A big throne of gold, with two big lions and a drawer having pictures of beasts and eagles, was made for him there with other things as the throne of Prophet Solomon (a.s.) had been described. The walls were covered from inside and outside with [mosaic and gilded marble.'[۴۰

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Al-Maleeh .٣

[It was a wonderful palace. He spent on it five million dirhams.[٤١

Ash-Shabandaz .٤

[It was one of his wonderful palaces that cost ten million dirhams.[٤٢

Al-Mukhtar .٥

It was a very wonderful palace that cost five million dirhams.[٤٣] It had wonderful pictures, one of which was a picture of a church with monks.[٤٤] This showed that he was .influenced by Christianity

Al-Gharw .۶

[It was a very beautiful palace that cost one million dirhams.[٤٥

Barkwar .٧

It was the most beautiful and most wonderful of al-Mutawakkil's palaces. He spent on it twenty million dirhams.[٤۶] It was in this palace that al-Mutawakkil had held his excessive .banquet on the occasion of circumcising his son al-Mu'tazz as we have mentioned before

Al-Hayr .٨

[It was a beautiful palace that cost four million dirhams.[٤٧

Al-Mutawakkil and other Abbasid caliphs adorned their palaces with wonderful pools surrounded by wonderful pictures and statutes. They adorned some pools with plates of [gold and silver and furniture stud with jewels and gems.[٤٨

Those pools were a place of amusement for the Abbasid caliphs and their mock at people. One day, al-Mutawakkil ordered Ibadah the effeminate to be thrown into one of those pools in the winter while it was very cold. Ibadah was about to die and then al-Mutawakkil ordered him to be taken out of water and to be given new clothes to put on. He ?'approached and asked him, 'How are you now

?‘Ibadah said, ‘I have just come from the afterlife

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?‘Al-Mutawakkil laughed and asked him, ‘How was my brother al-Wathiq there

‘.Ibadah said, ‘I did not visit the Hell

[Al-Mutawakkil laughed and gifted him.[۴۹

He shot ibn al-Abrah the foolish poet by the mangonel and when he went high in the air, al-Mutawakkil said, ‘Clear the way! The mangonel is coming to you.’ The poet fell into the [pool. Nets were thrown over him and he was caught like fish.[۵۰

It was required from al-Mutawakkil to spend his time and efforts to serve the Islamic nation and work for its development in the economical, cultural, social, and other fields, but he did nothing of that. Instead, he spent his time and the wealth of Muslims on vanities, amusements, and lusts. His palaces were places for singing, drinking, and other .vices

Gifts to the poets

Al-Mutawakkil and other Abbasid caliphs gifted great monies to mercenary poets who formed the most important part of the media at that time. The poets, who criticized the Alawids in their poems, got too much money because they fixed the position of the Abbasids and made people think that they were closer to the Prophet (a.s.) and worthier .of his position than the Alawids

Once, Ibrahim bin al-Mudbir recited a poem praising al-Mutawakkil who was pleased with it and gave the poet fifty thousand dirhams and asked his vizier Ubaydillah bin Yahya to .find him a good job

He gave Abul Shibl al-Barjami thirty thousand dirhams after reciting him a poem of thirty verses,[۵۱] and gave as-Sawli one hundred thousand dirhams, and so did his son.[۵۲] When Marwan bin Abul Janub praised him in a poem, he gave him two hundred thousand dirhams and new clothes. For another poem he gave him one hundred and twenty thousand dirhams, fifty garments, a mule, a horse, and a donkey.[۵۳] The poet praised al-Mutawakkil on another occasion and got from him one hundred and twenty thousand [dirhams and some clothes,[۵۴] and fifty thousand dirhams on another occasion.[۵۵

As for Ali bin al-Jahm the poet, al-Mutawakkil made him so wealthy because he dedicated his poetry to praise the caliph particularly. The excessive gifts of al-Mutawakkil were not limited

to poets only, but they included singers, clowns, and drinking companions. Al-Mas'oudi says, 'No one in his (al-Mutawakkil's) state was expert in serious or love poetry unless he got a good share of money.'[56]

The wealth of the nation and its economical abilities were dispelled on vanities, amusements, and pleasures. Nothing was spent on the public welfare. Shawqi Dhayf says,

"...In this way millions of dinars and dirhams were spent, without consideration or control, on the parties of the palace; those parties which supplied the stories of "A thousand and one nights" with all what might come to one's imagination of luxury and lavish spending. That wealth, which was supposed to be spent on preparing armies to resist the Turks and the Byzantines, was wasted foolishly while people strove and worked hard, but suffered poverty and wretchedness. At the same time, al-Mutawakkil and other than al-Mutawakkil played with the people's wealth. Millions after millions were spent on building high palaces which were places for singing, dancing, and drinking, and heaps of gold and silver were scattered here and there. It was narrated that one day al-Mutawakkil was drunken in his palace called al-Barkwar. He said to his drinking companions where it was not the season of flowers, 'What do you think if we hold a festival of flowers?'

They said to him, 'These days are not of flowers.' He sent for Ubaydillah bin Yahya, who was one of his viziers, and asked him to coin five million dirhams each of two weights of silver. When the dirhams were coined, he ordered his vizier to dye some of the dirhams red, some yellow, some black, and to leave some as they were. The vizier did as he was ordered. Then al-Mutawakkil ordered his seven hundred servants and retinue to prepare a new garment and cap different in color from each other and they did. Al-Mutawakkil waited until a windy day came and he ordered a large tent of forty doors to be erected. He came into the tent surrounded by his drinking companions and his servants wearing their new dresses. He ordered the dirhams to be scattered a group after another like flowers. They were scattered successively and the wind carried them for they were light.

[They flew in the air like flowers did.[۵۷

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It was a result of idleness, and excessive luxury. The caliphs enjoyed life to the extent of foolishness and mania, whereas classes of people behind them lived in straits and [pressing poverty.’[۵۸

The general economical life

The general economical life in the Islamic nation was absolutely bad. Poverty bit most of people who were in terrible neediness. The general wealth was accumulated near singers, clowns, the retinue and agents of rulers especially the Turks who were so wealthy that they did not know how to spend that wealth. They spent great monies on every kind of pleasure and lust. Whenever they became bored with a pleasure they turned to another one. Thus, their lives passed between singing, amusement, and meetings of drinking that were held in the great palaces which were built with the money .of the poor, the deprived, and the miserable

Anyhow, the economical life in most of the Islamic countries was paralyzed or confused, .and that made reformers to rise in armed revolts against the Abbasid rule

Land tax

The collection of the land tax was an important side in the economical life. The Abbasid governments entrusted this job to a group of severe and harsh men. They collected taxes that Islam had not legislated. They collected those taxes with all severe and violent .means, and people suffered too much during those dark periods

General misery

The majority of the Islamic peoples suffered misery, poverty, and deprivation during the Abbasid ages. Ulama, men of letters, and thinkers often and always complained of their difficult lives. Poverty attacked most people that they hardly found a bite to satisfy their hunger or a rag to cover their semi-naked bodies against the cold of winter. Some well-known scholars, poets, and authors lived lives of misery. Many times they could not find a bit of bread to eat or to give to their families and children. Studying and seeking knowledge at that time led scholars to poverty and deprivation. As an example, al-Jahidh, who was one of the best and most eminent scholars, authors, and men of letters and intellect, suffered pressing neediness and misery, whereas singers, dancers, and clowns

lived at absolute ease. Many poets of that age invited in their poetry towards asceticism .and Sufism because of the poverty and deprivation they underwent

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The religious life

The religious life

The religious life in the age of Imam al-Hadi (a.s.) was confused and turbid. Many suspicions and illusions were raised against the Islamic belief by the powers that had spites and enmities against Islam. Muslim ulama, and at the head was Imam al-Hadi (a.s.), confronted those suspicions and spurious arguments and they refuted them.

Heresies and errors

A wicked group of atheists and apostates slipped among the Shia and spread some heresies and errors. Muslims were tried too much by these polytheists because of the falsehood they spread by which they misled simple and naïve people. The heads of those heretics were Ali bin Hasakah al-Qummi, al-Qassim al-Yaqtini, al-Hasan bin Muhammad bin Baba al-Qummi, and Muhammad bin Nusayr.

The heresies of ibn Hasakah

Ibn Hasakah said that Imam Abul Hasan al-Hadi (a.s.) was the God, the creator, and the manager of the universe. He claimed that he (ibn Hasakah) was a prophet sent by Imam al-Hadi (a.s.) to guide people. He annulled the Islamic obligations such as zakat, the hajj, and fasting, for whoever believed in his belief. Simple people of no understanding believed him and inclined to his heresies.

One of Imam al-Hadi's companions wrote a letter to the imam saying,

"May I die for you my sire! Ali bin Hasakah claims that he is from your guardians and that you are the First and the Old. He claims that he is your bab and your prophet, and that you yourself have ordered him to invite for that. He claims that prayer, zakat, hajj, and fasting are the knowing of you and the knowing of one who is like ibn Hasakah who is the bab and the prophet. He says that whoever believes in this is a perfect faithful and therefore prayer, fasting, hajj, and other obligations are not required from him. Many people inclined to him. Would you please favor your followers with an answer to save them from perishment?'[۵۹]

The Imam disavows him

Imam al-Hadi (a.s.) disavowed ibn Hasakah and invited people to reject him and reject his followers and kill them. He wrote a letter as a reply to the previous letter saying,

"Ibn Hasakah tells lies. The curse of Allah be on him! He is not one of my guardians. May Allah curse him. By Allah, Allah did not send Muhammad and the prophets before him except with prayer, zakat, fasting, hajj, and guardianship. Muhammad did not invite except to Allah alone with no partner. So do we, the guardians from his progeny. We are slaves of Allah not associating with Him anything. If we obey Him, He will have mercy on us and if we disobey Him, He will torture us. We do not have any authority on Allah but Allah has the authority on us and on all His creatures. I, before Allah, disavow whoever says that and I resort to Allah from this saying. Desert them! May Allah curse them. Block them up into narrow passages and if you find any of them, split his head with stone!"[۶۰]

The heresies of al-Fihri

Muhammad bin Nusayr al-Fihri an-Namiri was from the heads of atheists and the chiefs of unbelievers. He spread among people that Imam al-Hadi (a.s.) was the Creator and God. He permitted the marriage with one's mahrams (close relatives that it is unlawful to get married to) like one's mother, sister, daughter, and the like. He permitted sodomy and considered it as one of the good pleasures that Allah had not forbidden and that it was a means of being humble before Allah. He believed in transmigration (of souls at or after death into another body).

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By these heresies he tried to fight Islam and distort the reality of the infallible imams .(.(a.s

Interpreting the obligations

These deviant atheists interpreted the Islamic obligations according to their own corrupted tendencies. They said that the prayer, which Allah had ordered to be performed, was not that known kind of worship but it was a particular man. They also said that the zakat was not the tax that Allah had imposed, but it was a particular man. They .also interpreted the sins that Allah had prohibited according to their own tendencies

,Ibrahim bin Shaybah wrote a letter to Imam al-Hadi (a.s.) saying

May I die for you! There is a group of people among us disagreeing on acknowledging" your virtues and position by different sayings that hearts are disgusted of and chests cannot

bear. They narrate traditions on that that we cannot accept because they say terrible things and we cannot refute or deny if they are ascribed to your fathers. We are suspicious about these sayings. They interpret the meaning of the sayings of Allah, (... surely prayer keeps (one) away from indecency and evil),[۶۱] and (And keep up prayer and pay the zakat)[۶۲] and say that prayer means a man and neither bowing nor prostration. They also say that zakat is a man and not the paying of money. They interpret other obligations in the same way and even sins. Would you please favor your followers with that which has their safety and rescue from the sayings (beliefs) that take them to perishment? From among those who claim they are guardians and invite people to follow ?"them are Ali bin Hasakah and al-Qassim al-Yaqtini. What do you say about them

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Imam al-Hadi (a.s.) replied, 'This is not from our religion and you have to reject it.'[۶۳] Imam al-Hadi (a.s.) was tried seriously by those deviants who disbelieved in Allah and denied his signs.

The Imam warns against them

Imam al-Hadi (a.s.) warned his followers and the rest of Muslims from associating with those excessive atheists. He wrote to Ali bin Muhammad bin Eesa, 'May Allah curse al-Qassim al-Yaqtini and Ali bin Hasakah al-Qummi. Satan has appeared to him and so he inspires falsehood to deceive others.'[۶۴]

He also wrote to al-Ubaydi warning him from the heresies of those excessive atheists and inviting him to disavow them. He said in the letter, "I disavow, before Allah, al-Fihri and al-Hasan bin Muhammad bin Baba al-Qummi and you have to disavow them. I warn you and all my followers from them, and I curse them. The curse of Allah be on them. They eat the monies of people in the name of us. They are seditious and harmful. May Allah harm them, throw them into curse, and plunge them into mischief. Ibn Baba claims that I have sent him (as an apostle) and that he is a bab. The curse of Allah be on him. Satan has mocked and seduced him. Allah may curse whoever accepts from him. O Muhammad, if you can split his head with stone, do! He has harmed me. May Allah harm him in this life and in the afterlife."[۶۵]

Imam al-Hadi (a.s.) asked his followers (the Shia) to kill the head of the extremists Faris bin Hatim. He said, 'Faris claims that he acts in the name of me. He is seditious calling for heresies. His blood is to be shed by whoever can kill him. Who will relieve me from him by killing him and I will assure Paradise for him by the will of Allah?'[۶۶] One of the faithful responded to the imam and killed Faris and relieved Muslims from him.

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Imam al-Hadi (a.s.) permitted the killing of the extremists. He wrote to one of his companions, '…if you can overcome any of them, break his head with a stone!'[۶۷]

Once, as-Sariy bin Salamah sent a letter to Imam al-Hadi (a.s.) asking him about the extremists and what they called for. The imam replied to him, 'May Allah keep you safe from their extremism. It suffices that the guardians of Allah have disavowed them. May Allah fix you on what you are in…in this life and in the afterlife and make you not go astray after He has guided you.'[۶۸]

Causes of extremism

The causes that led such people to say that Imam al-Hadi (a.s.) was the god and the creator of the universe were-as we think- as the following:

۱. The charismata and miracles that Allah had endowed Imam al-Hadi (a.s.) and his fathers with, which the deviants and those who had spite towards the imam advantaged of to fabricate heresies in order to attack Islam and do away with it.

۲. The disengagement from the Islamic values and principles; and so they permitted all what Islam had prohibited.

۳. The greed for people's wealth; therefore, they took it wrongly and extorted the legal dues that the Shia paid to their imams (a.s.).

With the Waqifites

After the death of Imam Musa bin Ja'far al-Kadhim (a.s.), a sect from the Shia called the Waqifites appeared on the stage of the Islamic life. They denied the death of Imam Musa al-Kadhim (a.s.) and claimed that he was raised to the Heavens as Jesus Christ (a.s.) was. The chiefs of this sect claimed so because there were great monies of the legal dues of Imam Musa al-Kadhim (a.s.) with them. They embezzled these monies and did not deliver them to Imam ar-Redha (a.s.) after the death of Imam al-Kadhim (a.s.). This sect kept on resisting the Twelver Shia until the Shia called them as al-Mamturah (dirty dogs that were wetted by rain and they became (ritually) impure and consequently they would impurify whoever they might touch).

One of the Shia wrote to Imam al-Hadi (a.s.) asking him if it was permissible for him to curse those al-Mamturah in prayer, and the imam replied to him that it was [permissible.[۶۹

The creation of the Qur'an

From the terrible problems Muslims were tried with in their religious life was the problem of "the creation of the Qur'an" which the Abbasid rulers contrived and spread to do away with their opponents. Many people were killed because of this heresy and spites and .hostilities spread among Muslims

Imam al-Hadi (a.s.) wrote a letter to Ahmad bin Isma'il bin Yaqtin in ۲۲۷AH saying to him, "May Allah safeguard us and you from the sedition! If He does, it shall be a great blessing and if not, it shall be the perishment. We see that disputing on the Qur'an is a heresy that both the asker and the answerer participate in; the asker deals with what is not his and the answerer burdens himself with what it is not his duty. The creator is but Allah the Almighty and whatsoever else is created, and the Qur'an is the speech of Allah. Do not make for Him a name from yourself so that you shall be from the deviants. May Allah make us and you from among those who fear their Lord in secret and they are fearful of [the hour (of doom).'[۷۰

The life of amusement

The life of amusement

The Abbasid kings, who ruled at the time of Imam al-Hadi (a.s.), indulged in pleasures, amusement, singing, and all lusts. Their red nights were full of drinking, singing, and dancing, but with no seriousness or any remembrance of Allah. Not only had the caliphs behaved so, but also their viziers, clerks, walis, officials, and in fact the rest of people. They pounced upon pleasures and amusements and turned away from the pure life that .Islam had determined for them

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Wining

Drinking wine was widespread in that age. Al-Mutawakkil the caliph, his viziers, and his retinue drank wine often and it was something common for them. They were indifferent to the prohibition and the severe penalty that Islam had legislated for drinking wine. The bottles of wine were from the most precious presents for the Abbasids. Abdullah bin Ahmad bin Hamdun narrated that his father said, 'We went with al-Ma'mun and with al-Mu'tasim to fight the Romans. Muhammad bin Abdul Melik az-Zayyat gifted us with matured Iraqi drinks and wrote with them some verses of poetry.'

Al-Mutawakkil was the fondest of wine among the Abbasid kings, and all bodies of his government were like him. He spent most of his life between the cups of wine, and he was killed while he was drunk.

Debauchery

Debauchery and corruption spread widely during the reigns of the Abbasid kings. It was an outstanding phenomenon not only near the kings, but also near the rest of people. The general conduct of people at that time was colored with debauchery, dissoluteness, and vices. It was the kings themselves, who pounced upon amusement, desires, and all unlawful pleasures, that encouraged the rest of people to follow these ways. The spiritual life had influence neither inside their palaces nor on their conducts in the outside.

Footnote

[۱] Al-Fakhri, p.۱۸۱.

[۲] An-Nujum az-Zahirah, vol.۲ p.۲۲۹.

[۳] Tareekh al-Ya'qubi, vol.۳ p.۲۰۵.

[۴] Tareekh at-Tabari, vol.۹ p.۱۲۵.

[۵] Muruj ath-Thahab, vol.۴ p.۱۹.

[۶] Tareekh at-Tabari, vol.۹ p.۱۹۷.

[۷] Al-Fakhri, p.۱۷۸.

A muhtasib was the official who controlled prices, weights, and measures in the [۸]
.market

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[۹] Muruj ath-Thahab, vol.۴ p.۱۷۰.

[۱۰] Al-Asr al-Abbasi ath-Thani (the second Abbasid age), p.۱۲۰-۱۲۱.

[۱۱] Maqatil at-Talibiyin, p.۵۹۷.

[۱۲] Ibid., p.۵۹۹.

[۱۳] Maqatil at-Talibiyin, p.۵۹۹.

[۱۴] Maqatil at-Talibiyin, p.۶۰۰.

[۱۵] Ibid., p.۶۱۵.

[۱۶] Ibid., p.۶۱۹-۶۲۷.

[۱۷] Ibid., p.۶۲۸.

[۱۸] Maqatil at-Talibiyin, p. ۶۳۹.

[۱۹] Muruj ath-Thahab, vol.۴ p.۹۳.

[۲۰] Maqatil at-Talibiyin, p.p.۶۴۴.

[۲۱] Akhbar ad-Duwal, p.۳۵۹.

[۲۲] Maqatil at-Talibiyin, p.۵۹۸.

[۲۳] Ibid.

[۲۴] Sharh Shafiyyat Abu Firas, vol.۲ p.۱۴۴.

[۲۵] Abu ash-Shuhada, by Abbas Mahmud al-Aqqad.

[۲۶] Sharh Shafiyyat Abu Firas, p.۱۴۴.

[۲۷] Fawat al-Wafiyyat, vol.۱ p.۲۰۳.

[۲۸] Imam Husayn (a.s).

[۲۹] The Abbasids who were the cousins of the Prophet (a.s) and of Imam Husayn (a.s).

[۳۰] Akhbar ad-Duwal, p.۱۵۹, Tareekh al-Khulafa’, p.۳۴۷.

[۳۱] Muruj ath-Thahab, vol.۴ p.۱۵۹.

[۳۲] ‘Al-Anba’ fee Tareekh al-Khulafa.

[۳۳] Farsang: a unit of distance equal to ۶km.

[۳۴] Siyer A’lam an-Nubala’, vol.۸ p.۱۵۳, Tareekh al-Khulafa’, p.۳۴۹, Akhbar ad-Duwal, p.۱۱۶.

[۳۵] Ad-Diyarat, p.۱۰۲.

[۳۶] Nihayat al-Arab, vol.۱ p.۴۰۶.

[۳۷] Mu’jam al-Buldan, vol.۲ p.۱۴۳.

[۳۸] Tareekh at-Tabari, vol.۹ p.۲۱۲.

[۳۹] Tareekh al-Ya’qubi, vol.۳ p.۲۲۲, ad-Diyarat, p.۱۰۳.

[۴۰] Ad-Diyarat, p.۱۰۳.

[۴۱] Mu’jam al-Buldan, vol.۳ p.۱۷۵.

[۴۲] Ibid., p.۳۱۹.

[۴۳] Mu’jam al-Buldan.

[۴۴] Ibid., vol.۵ p.۷۰.

[۴۵] Ibid., vol.۴ p.۱۹۲.

[۴۶] Ibid., vol.۲ p.۳۲۸.

[۴۷] Mu’jam al-Buldan.

[۴۸] Nihayat al-Arab, vol.۱ p.۴۰۶.

[۴۹] Al-Iqd al-Fareed, vol.۶ p.۴۳۰.

[۵۰] Fawat al-Wafiyyat by al-Kutubi, vol.۲ p.۳۵۶.

[۵۱] Al-Aghani by Abul Faraj al-Isfahani, vol.۱۴ p.۱۹۳.

[۵۲] Ibid., vol.۱۰ p.۶۴.

[۵۳] Al-aghani.

[۵۴] Tareekh al-Khulafa', p.۳۴۹.

[۵۵] Al-Aghani

[۵۶] Tareekh al-Khulafa', p.۳۴۹.

[۵۷] Ad-Diyarat, p.۱۶۰.

[۵۸] The Second Abbasid Age, p.۶۸-۶۹.

[۵۹] Rijal al-Kashshi.

[۶۰] Rijal al-Kashshi.

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[۶۱] Qur'an, ۲۹:۴۵.

[۶۲] Qur'an, ۲:۴۳ and other verses.

[۶۳] Rijal al-Kashshi.

[۶۴] Rijal al-Kashshi.

[۶۵] Rijal al-Kashshi.

[۶۶] Ibid.

[۶۷] Wassa'il ash-Shia, vol.۱۸ p.۵۵۴.

[۶۸] Ad-Durr an-Nadhim.

[۶۹] Rijal al-Kashshi.

[۷۰] At-Tawhid, p.۲۲۴.

To the Paradise

To the Paradise

Imam al-Hadi (a.s.) suffered pressing misfortunes and distresses from the Abbasid tyrants. They spared no effort in oppressing and harming him. Al-Mutawakkil was the most spiteful towards Imam al-Hadi (a.s.) from among all the Abbasid caliphs. He oppressed him too much. He moved the imam from Yathrib to Samarra' and imposed on him house arrest, and surrounded his house with policemen who watched even his breaths. Al-Mutawakkil prevented ulama, jurisprudents, and narrators from meeting him, taking from his knowledge and narrating his fatwas and opinions.

Doing this, al-Mutawakkil committed a terrible crime against knowledge. He imposed economical blockade against the imam and prevented people from taking the legal dues, which came from the different Islamic countries, to him. He left the imam in a pressing neediness. He ordered his men to search the house of the imam from time to time that they might find arms or books objecting to the Abbasid rule so that al-Mutawakkil might find an excuse to kill the imam but nothing was found. Sometimes, he ordered his men to

bring him the imam in whatever state he was. Once, the imam was brought while al-Mutawakkil was drunk and before him there were vessels and cups of wine and he was surrounded by groups of male and female singers, but the imam was sharp with him and began advising him, reminding him of the afterlife, and scolding him for the corruption he was in. When al-Mutawakkil saw the imam insist on keeping away from him, refuse to associate with him, and devote himself to Allah, he ordered his men to arrest and put him .into prison

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Narrators said that some man heard Imam al-Hadi (a.s.) saying from inside the prison, 'I am more exalted near Allah than the she-camel of (Prophet) Salih.' Then he recited this Qur'anic verse, (Enjoy yourselves in your abode for three days, that is a promise not to be belied).[۱] After three days, the tyrant was killed by his son al-Muntasir.[۲]

After the death of al-Mutawakkil, the distress of Imam al-Hadi (a.s.) did not end. The Abbasid government kept on watching him and plotting day and night to do away with him. The Abbasids bore malice towards him because he was highly regarded and sanctified by all the nation, whereas the Abbasids got no respect or regard like that. Besides that there was a big part of the nation believing in the imamate of Imam al-Hadi (a.s.) and believing that he was worthier of the Islamic caliphate than the Abbasids who indulged in pleasures and lusts and governed the nation, like the Umayyads, with violence, oppression, and haughtiness.

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[۱] Qur'an, ۱۱:۶۵.

[۲] A'lam al-Wara, p.۳۶۳.

The assassination

Imam al-Hadi (a.s.) became a heavy burden on al-Mu'tamid the Abbasid caliph after he saw people talk about the virtues, knowledge, asceticism, and piety of the imam and prefer him to all other Muslim ulama. He became angry, envious, and spiteful against the Imam His ill will led him to commit the worst crime in Islam. He inserted fatal poison to the imam, who, after having the poison, kept to bed. The poison reacted in all his body and he suffered intolerable pains. The Shia and the notables of the state visited him, and the all were covered with deep sorrow.

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The next imam

Imam al-Hadi (a.s.) appointed his son Abu Muhammad al-Hasan (al-Askari) as the imam after him and set him as the general authority for the Shia after his death. He insinuated to his close companions about the imamate of his son Abu Muhammad (a.s.) before. Imam al-Hadi (a.s.) entrusted his son imam al-Hasan al-Askari (a.s.) with the procedures of funerals, prayer, and burial after his death, and recommended him of other .recommendations concerning his affairs

To Paradise

The poison reacted inside the body of Imam al-Hadi (a.s.). Violent pains attacked him and death approached him quickly. When he felt the inevitable death, he turned towards the qibla and began reciting some suras of the Qur'an. He breathed his last while the mention of Allah was still on his lips. His great, pure soul ascended to its Creator surrounded by the angels. The earthly world turned dark while the Heavens shone bright to receive his coming. People lost much good by his death because it was the leader, guide, and .defender of the rights of the weak and the oppressed that died

Imam Abu Muhammad al-Hasan al-Askari (a.s.) washed the pure body of his father, enshrouded it, and offered the prayer of the dead on it while his heart was full of pain, .sorrow, and regret

Processions of escort

Samarra' was shocked by the great disaster. People of all classes hurried to get the honor of escorting the pure body of the great imam who was the remainder of prophethood and imamate. State offices and shops were closed. Viziers, ulama, judges, prominent leaders of the army, and the eminent members of the Abbasid family walked before the bier feeling the big disaster, and mentioning the virtues and favors of the imam, and expressing the great loss that afflicted the Islamic nation. Splendid funerals were held .that Samarra' had never seen like before

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In the last abode

The pure corpse was carried under a halo of takbir and glorification to the last abode of the imam (a.s.) that was his house which he had assigned to be a graveyard for him and his family. Imam al-Hasan al-Askari (a.s.) put the pure corpse of his father into the tomb, while his tears were flowing over his cheeks. He buried his father and buried with him the .values of knowledge, patience, piety, and probity

After the burial, the masses of people came to Imam al-Hasan al-Askari (a.s.) and .comforted him, while he was standing with his family to thank the comforters

The date of his death

Imam al-Hadi (a.s.) died on Monday, the twenty-fifth of Jumadi al-Akhirah[۱] in ۲۵۴AH when he was forty years old.[۲] Other than this date is also mentioned in some .sourcebooks

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[۱] .The sixth month in the Islamic calendar

[۲] .Noor al-Absar, p.۱۵۰, Kashf al-Ghummah, vol.۳ p.۱۷۴

(The ziyarah of Imam Ali al-Hadi (a.s

السّلامُ عَلَيْکَ يَا أَبَا الْحَسَنِ عَلِيّ بن مُحَمّدٍ الزّکِيّ الرَّاشِدَ

Peace be upon you, O Abu'l-Hasan, `Ali son of Muhammad, O the pious guide

النّورَ الثّاقِبَ وَرَحْمَهُ اللّهِ وَبَرَکَاتُهُ،

!O the bright light; and also mercy and blessings of Allah be upon you

السّلامُ عَلَيْکَ يَا صَفِيّ اللّهِ،

!Peace be upon you, O the sincerely attached friend of Allah

السّلامُ عَلَيْکَ يَا سِرّ اللّهِ،

!Peace be upon you, O the confidant of Allah

السّلامُ عَلَيْكَ يَا حَبْلَ اللّهِ،

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!Peace be upon you, O the rope of Allah

السّلامُ عَلَيْكَ يَا آل اللّهِ،

Peace be upon you, O he who belongs to the family chosen by Allah exclusively for !Himself

السّلامُ عَلَيْكَ يَا خِيَرَةَ اللّهِ،

!Peace be upon you, O the select of Allah

السّلامُ عَلَيْكَ يَا صَفْوَةَ اللّهِ،

!Peace be upon you, O the choice of Allah

السّلامُ عَلَيْكَ يَا أَمِينَ اللّهِ،

!Peace be upon you, O the trustee of Allah

السّلامُ عَلَيْكَ يَا حَقّ اللّهِ،

!Peace be upon you, O the proof of Allah

السّلامُ عَلَيْكَ يَا حَبِيبَ اللّهِ،

!Peace be upon you, O the most-beloved by Allah

السّلامُ عَلَيْكَ يَا نُورَ الانْوَارِ،

!Peace be upon you, O the light of the lights

السّلامُ عَلَيْكَ يَا زَيْنَ الابْرَارِ،

!Peace be upon you, O the pride of the virtuous ones

السّلامُ عَلَيْكَ يَا سَلِيلَ الاخْيَارِ،

!Peace be upon you, O the descendant of the upright ones

السّلامُ عَلَيْكَ يَاعُنْصُرَ الاطْهَارِ،

!Peace be upon you, O the essence of the purified ones

السّلامُ عَلَيْكَ يَا حُجّةَ الرّحْمنِ،

!Peace be upon you, O the argument of the All-beneficent God

السّلامُ عَلَيْكَ يَا رُكْنَ الايمَانِ،

!Peace be upon you, O the essential of the true faith

السّلامُ عَلَيْكَ يَا مَوْلَى الْمُؤْمِنِينَ،

!Peace be upon you, O the master of the believers

السّلامُ عَلَيْكَ يَا وَلِيّ الصَّالِحِينَ،

!Peace be upon you, O the guardian of the righteous ones

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السّلامُ عَلَيْكَ يَا عَلَمَ الْهُدَى،

!Peace be upon you, O the symbol of true guidance

السّلامُ عَلَيْكَ يَا حَلِيفَ التّقَى،

!Peace be upon you, O the ally of piety

السّلامُ عَلَيْكَ يَا عَمُودَ الدّينِ،

!Peace be upon you, O the mainstay of the religion

السّلامُ عَلَيْكَ يَا بْنَ خَاتَمِ النّبِيّينَ،

!Peace be upon you, O the son of the seal of the Prophets

السّلامُ عَلَيْكَ يَا بْنَ سَيّدِ الْوَصِيّينَ،

!Peace be upon you, O the son of the chief of the Prophets' Successors

السّلامُ عَلَيْكَ يَا بْنَ فَاطِمَهَ الزّهْرَاءِ سَيّدَهِ نِسَاءِ الْعَالَمِينَ،

Peace be upon you, O the son of Fatimah, the Luminous, the prime leader of the women !of the world

السّلامُ عَلَيْكَ أَيّهَا الامِينُ الْوَفِيّ،

!Peace be upon you, O the faithful trustee

السّلامُ عَلَيْكَ أَيّهَا الْعَلَمُ الرّضِيّ،

!Peace be upon you, O the favorite epitome

السّلامُ عَلَيْكَ أَيّهَا الزّاهِدُ التّقِيّ،

!Peace be upon you, O the ascetic, the pious

السّلامُ عَلَيْكَ أَيّهَا الْحُجّهُ عَلَى الْخَلْقِ أَجْمَعِينَ،

!Peace be upon you, O the decisive argument over all people of every age and clime

السّلامُ عَلَيْكَ أَيّهَا التَّالِى لِلْقُرْآنِ،

!Peace be upon you, O he who studied and interpreted the Holy Qur'an

السّلامُ عَلَيْكَ أَيّهَا الْمُبَيّنُ لِلْحَلالِ مِنَ الْحَرَامِ،

!Peace be upon you, O he who taught to distinguish between the lawful and the unlawful

السّلامُ عَلَيْكَ أَيّهَا الْوَلِىّ النَّاصِحُ،

!Peace be upon you, O the guardian who always gave sincere advice

p: ۲۱۳

السّلامُ عَلَيْکَ أَيّها الطّرِيقُ الْوَاضِحُ،

!Peace be upon you, O the evident example

السّلامُ عَلَيْکَ أَيّهَا النّجْمُ اللائِحُ،

!Peace be upon you, O the bright star

أَشْهَدُ يَا مَوْلاىَ يَا أَبَا الْحَسَنِ أَنّکَ حُجّهُ اللّهِ عَلَى خَلْقِهِ،

I bear witness, O master, Abu'l-Hasan, that you are verily the decisive argument of Allah ,over His creatures

وَخَلِيفَتُهُ فِى بَرِيّتِهِ،

,His representative among His created beings

وَأَمِينُهُ فِى بِلادِهِ،

,His trusted administrator in His lands

وَشَاهِدُهُ عَلَى عِبَادِهِ،

,His witness over His servants

وَأَشْهَدُ أَنّکَ کَلِمَهُ التّقْوَى،

,I bear witness that, verily, you are the words of piety

وَبَابُ الْهُدَى،

The door to true guidance

وَالْعُرْوَهُ الْوُثْقَى،

,and the Firmest Handle

وَالْحُجّهُ عَلَى مَنْ فَوْقَ الارْضِ وَمَنْ تَحتَ الثّرَى،

And you are the evident proof against those who are on the earth and those who are lay

down the layers of the soil

وَأَشْهَدُ أَنّکَ الْمُطَهّرُ مِنَ الذّنُوبِ،

I bear witness that you are purified from sins

الْمُبَرّأُ مِنَ الْعُيُوبِ،

And you are infallible against defects

وَالْمُخْتَصّ بِکَرَامَهِ اللّهِ،

And you are bestowed exclusively with the honor of Allah

وَالْمَحْبُوّ بِحُجّهِ اللّهِ،

,And you are the preferred choice of Allah to demonstrate His proofs

وَالْمَوْهُوبُ لَهُ کَلِمَهُ اللّهِ،

,And you are the spokesman of Allah

وَالرّکْنُ الّذِی يَلْجَأُ إِلَيْهِ الْعِبَادُ،

,And you are the essential principle who protects the people

وَتُحْيَی بِهِ الْبِلادُ،

p: ٢١٤

;and on account of whom the social life sustains itself and grows

وَأَشْهَدُ يَا مَوْلاىَ أَنّى بِکَ وَبِآبَائِکَ وَأَبْنَائِکَ مُوقِنٌ مُقِرّ،

I say under oath, O master, that I have faith in and I submit to (the divinely commissioned ,leadership of) you, your forefathers and your sons

وَلَکُمْ تَابِعٌ فِی ذَاتِ نَفْسِی، وَشَرَايِعِ دِينِی،

,I follow all of you in my personal affairs, in my religious performance

وَخَاتِمَهِ عَمَلِی وَمُنْقَلَبِی وَمَثْوَاىَ،

.And in my day-to-day conduct; and in my return and in my final place

وَأَنّی وَلِیّ لِمَنْ وَالاکُمْ، وَعَدُوّ لِمَنْ عَادَاکُمْ،

;I make friends with those who befriend you, I strive against those who oppose you

مُؤْمِنٌ بِسِرّکُمْ وَعَلانِيَتِکُمْ، وَأَوّلِکُمْ وَآخِرِکُمْ،

I believe in all of you, whether invisible or visible, in those of you who came first; in those .of you who came last

بِأَبِی أَنْتَ وَأُمّی، وَالسّلامُ عَلَيْکَ وَرَحْمَهُ اللّهِ وَبَرَکَاتُهُ.

May Allah accept my father and mother as ransoms for you. Peace and Allah's mercy and .blessings be upon you

اللّهُمّ صَلّ عَلَی مُحَمّدٍ وَآلِ مُحَمّدٍ،

,O Allah: (please do) send blessings on Muhammad and on the Household of Muhammad

وَصَلّ عَلَی حُجّتِکَ الْوَفِیّ،

,and send blessings on Your faithful demonstrator

وَوَلِيّکَ الزّکِیّ،

,Your sagacious representative

وَأَمِينِکَ الْمُرْتَضَى،

,Your well-pleased trustee

وَصَفِيِّکَ الْهَادِى،

,Your sincerely attached guide

وَصِرَاطِکَ الْمُسْتَقِيمِ،

,Your Right Path

وَالْجَادّهِ الْعُظْمَى،

,the most important approach

وَالطّرِيقَهِ الْوُسْطَى،

,the just and equitable course

p: ۲۱۵

نُورِ قُلُوبِ الْمُؤْمِنِينَ،

,the light of the faithful believers' hearts

وَوَلِيِّ الْمُتّقِينَ،

,the friend of the pious ones

وَصَاحِبِ الْمُخْلِصِينَ.

.the comrade of the sincere

اللّهُمّ صَلّ عَلَى سَيّدِنَا مُحَمّدٍ وَأَهْلِ بَيْتِهِ،

,O Allah: (please do) send blessings on our Master, Muhammad and on his Household

وَصَلّ عَلَى عَلِيّ بْنِ مُحَمّدٍ

,and send blessings on `Ali son of Muhammad

الرَّاشِدِ الْمَعْصُومِ مِنَ الزّلَلِ،

,the infallible guide

وَالطَّاهِرِ مِنَ الْخَلَلِ،

;The free from errors and faults

وَالْمُنْقَطِعِ إِلَيْکَ بِالامَلِ،

,And he who kept himself aloof from temptations and served You

الْمَبْلُوّ بِالْفِتَنِ،

And who was tried (by You) through seditious matters

وَالْمُخْتَبَرِ بِالْمِحَنِ،

And who was tested (by You) through tribulations

وَالْمُمْتَحَنِ بِحُسْنِ الْبَلْوَى،

And who was examined (by You) through his reactions towards misfortunes

وَصَبْرِ الشّكْوَى،

And through his steadfastness against complaining

مُرْشِدِ عِبَادِكَ،

,He is the spiritual guide of Your servants

وَبَرَكَهِ بِلادِكَ،

,the blessing for the human civilization

وَمَحَلّ رَحْمَتِكَ،

,the destination of Your mercy

وَمُسْتَوْدَعِ حِكْمَتِكَ،

,You entrusted him with Your wisdom

وَالْقَائِدِ إِلَى جَنّتِكَ،

,And he led unto Your Paradise

الْعَالِمِ فِى بَرِيّتِكَ،

He is the all-knowledgeable among Your created beings

وَالْهَادِى فِى خَلِيقَتِكَ

The true guide of Your creatures

الّذِى ارْتَضَيْتَهُ وَانْتَجَبْتَهُ

whom You chose and preferred

وَاخْتَرْتَهُ لِمَقَامِ رَسُولِكَ فِى أُمّتِهِ،

,and elected to take the place of Your Prophet among his people

p: ٢١٦

وَأَلْزَمْتَهُ حِفْظَ شَرِيعَتِهِ،

.and gave him the responsibility of keeping intact the prescript of his religion

فَاسْتَقَلّ بِأَعْبَاءِ الْوَصِيّهِ

So, he accomplished the onerous task of representation

,(of the Prophet)

نَاهِضًا بِهَا وَمُضْطَلِعًا بِحَمْلِهَا،

With full and perfect confidence

لَمْ يَعْثُرْ فِى مُشْكِلٍ،

,difficulties did not confuse him

وَلا هَفَا فِى مُعْضِلٍ،

,complications did not obscure his judgment

بَلْ كَشَفَ الْغُمّهَ،

,Rather he relieved intricate issues

وَسَدّ الْفُرْجَهَ،

,And he sealed the loopholes

وَأَدّى الْمُفْتَرَضَ.

And he fulfilled the mission

اللّهُمّ فَكَمَا أَقْرَرْتَ نَاظِرَ نَبِيّکَ بِهِ فَرَقّهِ دَرَجَتَهُ،

O Allah just as You made him a source of delight for Your Prophet, raise him to the most ,elevated position

وَأَجْزِلْ لَدَيْکَ مَثُوبَتَهُ،

,And give him the most fitting reward that suits him

وَصَلِّ عَلَيْهِ وَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلامًا،

.And bless him and convey our greetings and salutations to him

وَآتِنَا مِنْ لَدُنْکَ فِی مُوَالاتِهِ فَضْلاً وَإِحْسَانً

,and give us, on account of our love for him, Your bounties and favors

وَمَغْفِرَةً وَرِضْوَانً

,And amnesty and approval

إِنّکَ ذُو الْفَضْلِ الْعَظِيمِ.

.Verily, You art the owner of superabundant benefits and bounties

After accomplishing the two-Rak`ah Ziyarah Prayer, the following supplication may be, :advisably, said

يَا ذَا الْقُدْرَهِ الْجَامِعَهِ،

!O Lord of omnipotent power

وَالرّحْمَهِ الْوَاسِعَهِ،

!O Lord of all-inclusive mercy

وَالْمِنَنِ الْمُتَتَابِعَهِ

!O Lord of successive favors

وَالآلاءِ الْمُتَوَاتِرَهِ،

!O Lord of uninterrupted bounties

وَالايَادِى الْجَلِيلَهِ،

!O Lord of magnificent bestowals

وَالْمَوَاهِبِ الْجَزِيلَهِ،

!O Lord of abundant conferrals

صَلّ عَلَى مُحَمّدٍ وَآلِ مُحَمّدٍ الصَّادِقِينَ،

Please do) send blessings upon Muhammad and the Household of Muhammad—the) ,veracious ones

وَأَعْطِنِى سُؤْلِى،

And grant me that which I ask from You

وَاجْمَعْ شَمْلِى،

,(And re-unify me (with my family

وَلُمّ شَعَثِى،

(And unite me (with my family

وَزَكّ عَمَلِى،

And purify my deeds

وَلا تُزِغْ قَلْبِى بَعْدَ إِذْ هَدَيْتَنِى،

,And cause not my heart to stray after You have guided me

وَلا تُزِلْ قَدَمِى،

And cause not my footstep to slip

وَلا تَكِلْنِی إِلَی نَفْسِی طَرْفَهَ عَیْنٍ أَبَدًا،

And never refer me to myself even for a time as short as a wink of an eye

وَلا تُخَیِّبْ طَمَعِی،

And disappoint not my desire

وَلا تُبْدِ عَوْرَتِی،

And expose not my private parts

وَلا تَهْتِکْ سِتْرِی،

And disclose not my covering

وَلا تُوحِشْنِی، وَلاتُؤْیِسْنِی،

,And cause me not to feel lonely, and despair me not

وَكُنْ بِی رَؤُوفًا رَحِیمًا،

And be to me kind and merciful

وَاهْدِنِی وَزَکِّنِی وَطَهِّرْنِی

,And guide me (to the right path), and purify me, and make me get rid of impurities

وَصَفِّنِی وَاصْطَفِنِی وَخَلِّصْنِی وَاسْتَخْلِصْنِی،

And cleanse me, and include me with the chosen, the select, and the choicest ones

وَاصْنَعْنِی وَاصْطَنِعْنِی،

p: ٢١٨

And dedicate me to You and render me suitable

وَقَرِّبْنِی إِلَیْکَ وَلا تُبَاعِدْنِی مِنْکَ،

And draw me near You and take me not far away from You

وَالْطُفْ بِی وَلاتَجْفُنِی،

And be kind to me and do not turn away from me

وَأَکْرِمْنِی وَلا تُهِنّی،

And honor me and do not humiliate me

وَمَا أَسْأَلُکَ فَلا تَحْرِمْنِی،

And do not deprive me of all that which I ask from You

وَمَا لاأَسْأَلُکَ فَاجْمَعْهُ لِی،

And also give me that which I have not asked from You

بِرَحْمَتِکَ یَا أَرْحَمَ الرَّاحِمِینَ،

please do that) on account of Your mercy, O the most Merciful of all those who show)
.mercy

وَأَسْأَلُکَ بِحُرْمَهِ وَجْهِکَ الْکَرِیمِ،

I also beseech You in the name of Your Honorable Face

وَبِحُرْمَهِ نَبِیِّکَ مُحَمّدٍ صَلَوَاتُکَ عَلَیْهِ وَآلِهِ،

And in the name of the sanctity of Your Prophet, Muhammad, may Your blessings be upon him and upon his Household

وَبِحُرْمَهِ أَهْلِ بَیْتِ رَسُولِکَ

And in the name of the sanctity of Your Prophet's Household

أَمِيرِ الْمُؤْمِنِينَ عَلِيّ وَالْحَسَنِ وَالْحُسَيْنِ

Namely, `Ali the Commander of the Believers, and al-Hasan, and al-Husayn

وَعَلِيّ وَمُحَمّدٍ وَجَعْفَرٍ

,And `Ali, and Muhammad, and Ja`far

وَمُوسَى وَعَلِيّ وَمُحَمّدٍ

,And Musa, and `Ali, and Muhammad

وَعَلِيّ وَالْحَسَنِ وَالْخَلَفِ الْبَاقِي

,And `Ali, and al-Hasan, and the Alive Successor

صَلَوَاتُكَ وَبَرَكَاتُكَ عَلَيْهِمْ

May Your benedictions and blessings be upon them

أَنْ تُصَلّيَ عَلَيْهِمْ أَجْمَعِينَ،

p: ٢١٩

,I beseech You in the name of them) that You send blessings upon all of them)

وَتُعَجّلَ فَرَجَ قَائِمِهِمْ بِأَمْرِكَ،

And hasten the Relief of their Riser by Your permission

وَتَنْصُرَهُ وَتَنْتَصِرَ بِهِ لِدِينِكَ،

,And support him and betake him as the means of victory of Your religion

وَتَجْعَلَنِى فِى جُمْلَهِ النَّاجِينَ بِهِ،

,And include me with those who shall be redeemed through him

وَالْمُخْلِصِينَ فِى طَاعَتِهِ،

,And those who act sincerely in obedience to him

وَأَسْأَلُكَ بِحَقّهِمْ لَمَّا اسْتَجَبْتَ لِى دَعْوَتِى،

And I beseech You in the name of their right that You respond to my prayer

وَقَضَيْتَ لِى حَاجَتِى،

And settle my needs

وَأَعْطَيْتَنِى سُؤْلِى،

And answer my requests

وَكَفَيْتَنِى مَا أَهَمّنِى مِنْ أَمْرِ دُنْيَاىَ وَآخِرَتِى،

And save me from whatever aggrieves me from the affairs of this world as well as the ,world to come

يَا أَرْحَمَ الرَّاحِمِينَ،

O the most Merciful of all those who show mercy

يَا نُورُ يَا بُرْهَانُ

,O Light, O Evident

يَا مُنِيرُ يَا مُبِينُ

O Granter of light, O Granter of evidence

يَا رَبّ اكْفِنِى شَرّ الشّرُورِ،

,O Lord: (please do) save me from all evils

وَآفَاتِ الدّهُورِ،

And from vicissitudes of time

وَأَسْأَلُكَ النّجَاةَ يَوْمَ يُنْفَخُ فِى الصّورِ.

.And I beseech You for redemption the Day when the Trumpet is blown

You may then mention your needs, and you may then repeat the following as much as :possible

p: ٢٢٠

يَا عُدّتِی عِنْدَ الْعُدَدِ،

O my means when I lack means

وَيَا رَجائِی وَالْمُعْتَمَدَ،

O my hope and my trust

وَيَا كَهْفِی وَالسّنَدَ،

O my haven and my support

يَا وَاحِدُ يَا أَحَدُ،

O the One; O the One and Only

وَيَا قُلْ هُوَ اللّهُ أَحَدٌ،

".O (the described in) "Say: He is Allah, the One

أَسْأَلُكَ اللّهُمّ بِحَقّ مَنْ خَلَقْتَ مِنْ خَلْقِكَ،

I beseech You in the name of those whom You created from among Your creations

وَلَمْ تَجْعَلْ فِی خَلْقِكَ مِثْلَهُمْ أَحَدً

,But You have not made anyone like them at all

صَلّ عَلَى جَمَاعَتِهِمْ،

,please do) send blessings upon them all)

وَافْعَلْ بِی كَذَا وَكَذَ

...And

.You may here mention your needs

The Common Ziyarah of Imam al-Hadi and Imam al-Askari

السّلامُ عَلَيْكُمَا يَا وَلِيّيِ اللّهِ،

!Peace be upon you (both); O the representatives of Allah

السّلامُ عَلَيْكُمَا يَا حُجّتَيِ اللّهِ،

!(Peace be upon you (both); O the Arguments of Allah (against His created beings

السّلامُ عَلَيْكُمَا يَا نُورَيِ اللّهِ فِى ظُلُمَاتِ الارْضِ،

!Peace be upon you (both); O the Light of Allah in the murk of the earth

السّلامُ عَلَيْكُمَا يَا مَنْ بَدَا لِلّهِ فِى شَأْنِكُمَا،

!Peace be upon you (both); O the two whom Allah has decided on you

أَتَيْتُكُمَا زَائِرًا، عَارِفًا بِحَقّكُمَا،

,I have come to you visiting your tombs and recognizing your right

مُعَادِيًا لأَعْدَائِكُمَا، مُوَالِيًا لأَوْلِيَائِكُمَا،

p: ٢٢١

And incurring the hostility of those who antagonize you and declaring my friendliness to ,those who adhere to you

مُؤْمِنًا بِمَا آمَنْتُمَا بِهِ، كَافِرًا بِمَا كَفَرْتُمَا بِهِ،

,And believing in whatever you believed in and disbelieving in whatever you disbelieved

مُحَقِّقًا لِمَا حَقَّقْتُمَا، مُبْطِلا لِمَا أَبْطَلْتُمَا،

And deeming right all that which you deemed right and deeming wrong all that which you .deemed wrong

أَسْأَلُ اللّهَ رَبّى وَرَبّكُمَا أنْ يَجْعَلَ حَظّى مِنْ

I thus beseech Allah, my and your Lord, that He may decide

زِيَارَتِكُمَا الصّلاةَ عَلَى مُحَمّدٍ وَآلِهِ،

that the rewards of my visit to you to be His sending blessings upon Muhammad and his Household

وَأنْ يَرْزُقَنِى مُرَافَقَتَكُمَا فِى الْجِنَانِ مَعَ آبَائِكُمَا الصَّالِحِينَ،

And that He may grant me the favor of accompanying you both in the gardens of Paradise ,with your righteous fathers

وَأَسْأَلُهُ أنْ يُعْتِقَ رَقَبَتِى مِنَ النَّارِ،

,And I beseech Him that He may save me from Hellfire

وَيَرْزُقَنِى شَفَاعَتَكُمَا وَمُصَاحَبَتَكُمَا،

,And that He may grant me your intercession and your company

وَيُعَرّفَ بَيْنِى وَبَيْنَكُمَا،

And that He may introduce me to you

وَلا يَسْلُبَنِى حُبّكُمَا وَحُبّ آبَائِكُمَا الصَّالِحِينَ،

And that He may never take out my love for you and my love for your righteous fathers from my heart

وَأَنْ لا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمَا،

And that He may not make this time the last of my visits to you,

وَيَحْشُرَنِی مَعَكُمَا فِی الْجَنَّهِ بِرَحْمَتِهِ.

p: ٢٢٢

.And that He may include me with your group in Paradise, out of His mercy

اللّهُمّ ارْزُقْنِی حُبّهُمَا، وَتَوَفّنِی عَلَی مِلّتِهِمَا.

.O Allah: (please do) grant me love for them, and make me die following their course

اللّهُمّ الْعَنْ ظَالِمِی آلِ مُحَمّدٍ حَقّهُمْ وَانْتَقِمْ مِنْهُمْ،

O Allah: (please do) curse and punish those who usurped the right of the Family of .Muhammad

اللّهُمّ الْعَنِ الاوّلِینَ مِنْهُمْ وَالآخِرِینَ

O Allah: (please do) curse the past and the coming generations of those people

وَضَاعِفْ عَلَیْهِمُ الْعَذَابَ

,And apply to them two folds of torture

وَابْلُغْ بِهِمْ وَبِأَشْیَاعِهِمْ وَمُحِبِّیهِمْ وَمُتّبِعِیهِمْ أَسْفَلَ دَرَکٍ مِنَ الْجَحِیمِ

And send them, as well as their fans, their adherents, and the followers, to the deepest .area of Hellfire

إِنّکَ عَلَی کُلّ شَیْءٍ قَدِیرٌ.

.Verily, You have power over all things

اللّهُمّ عَجّلْ فَرَجَ وَلِیّکَ وَابْنِ وَلِیّکَ

O Allah: (please do) hasten the Relief of Your representative and the son of Your ,representative

وَاجْعَلْ فَرَجَنَا مَعَ فَرَجِهِ یَا أَرْحَمَ الرّاحِمِینَ.

And cause our relief to accompany his relief; O the most Merciful of all those who show .mercy

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems, web- kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

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